





# VISVA-BHARATI NEWS

Volume III- IV.

Number One



Benode Mukherjee.





# Visva-Bharati News.

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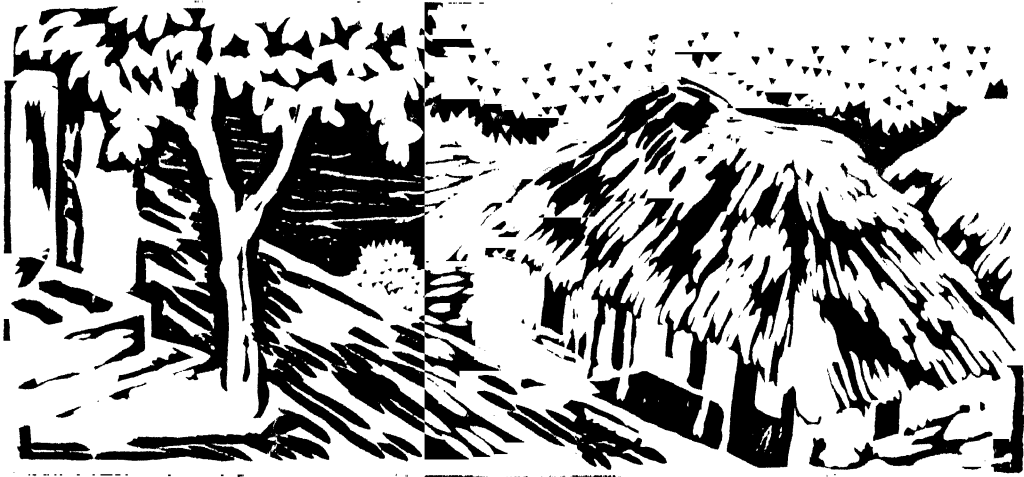
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# VISVA-BHARATI NEWS



B. Bose

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## To Buddha

(Read at the Colombo Regal Theatre On Wesak Purnimaday.)

The world today is wild with the delirium of hatred, the conflicts are cruel and unceasing its anguish, crooked are its paths, tangled its bonds of greed. All creatures are crying for a new birth of Thine. Oh, Thou of boundless life, save them, rouse thine eternal voice of hope, let love's lotus with its inexhaustible treasure of honey open its petals in thy light.

O Serene, O Free, in thine immeasurable mercy and goodness wipe away all dark stains from the heart of this earth.

Thou giver of immortal gifts give us the power of renunciation and claim from us our pride. In the splendour of a new sunrise of wisdom let the blind gain their sight and let life come to the souls that are dead.

O Serene, O Free, in thine immeasurable mercy and goodness wipe away all dark stains from the heart of this earth.

*Rabindranath Tagore*

### OURSELVES

With the present issue, we enter into the third year of our existence. Visva-Bharati News was meant to be nothing more than a monthly chronicle of our activities and to keep our friends and ex-students in touch with the life at Asrama. It is needless to stress that we will succeed in the object if only we get the whole-hearted co-operation of our ex-students and friends from outside. Their help, in whatever form it might be, will always be welcome.

### MAHATMAJI'S VISIT TO SANTINIKETAN

It is expected that Mahatmaji will pay us a visit during his coming visit to Bengal. Gurudeva has sent him the following telegram.—“Mahatma Gandhi,—Lahore.

Hearty welcome to Bengal. Earnestly hope will not fail visiting Santiniketan.

Rabindranath.”

### Santiniketan & Sriniketan

Gurudeva returned from Ceylon on the 23rd June and is now at the Asrama. He has just finished a new novel, named “Char Adhyaya.” (Four Chapters). The book will be published within the next month.

The asrama reopened on the first July after the summer holidays. A large number of new students from all parts of India have already been admitted, mostly in the Siksha-Bhavana. The First Year and Third Year classes will commence from the 7th inst.

Srijut Sudhir Chandra Ray has been appointed Adhyapaka in history and he has joined from the beginning of the present session. Srijut Ray took his M. A. in Modern History from the Dacca University and has already some teaching

experience, having served the Jagannath Intermediate College at Dacca as a Lecturer in History. We offer a hearty welcome to our new colleague.

Srijut Benoyendramohan Chaudhury has been appointed Adhyapaka of English in the Siksha-Bhavana. Sj. Chaudhury is an M. A. of the Calcutta University and had secured a First Class in that examination. He is a good sportsman as well and as such he will be a very valuable addition to the Asrama.

We regret to inform that Miss. Hem-bala Sen, Adhinetri of the Sree-Bhavana has resigned her appointment. She held the present post for over a decade and her familiar figure will be much missed here. But we feel certain that wherever she might be, her interest in Santiniketan will remain unabated and that should the necessity arise she will ever be ready to help us with the benefit of her rich and varied experience.

Sreejukta Protima Devi takes complete charge of the Sree-Bhavana as *Pronetri* from the 5th July and she will be assisted by Sreejukta Haimanti Devi as resident *Paridarshika*.

Professor C. L. Fabri has joined as Visiting Professor attached to the Vidya-Bhavana. He is accompanied by his wife, who is a talented artist. An exhibition of her works, mostly in oils will soon be exhibited at the Kalabhavana.

The Inspector of Colleges in the University of Calcutta will pay an official visit to the Siksha-Bhavana on the 15th of July. It is understood that he will be accompanied by Messrs. Harley, Pramanath Banerjee and Nibaran Chandra Ray.

Sj. Ramesh Chandra Ray Choudhury, late press manager of the “Indian Daily News Press” has been appointed as manager of the Santiniketan Press in place of Sj. Kalachand Dalal on his retirement. Henceforth all communications and payments should be made to the manager, Santiniketan Press, direct.

## Stray Impressions of the Ceylon Visit.

It will be futile to dismiss Rabindranath's recent visit to Ceylon as a mere propaganda for raising funds for Visva-Bharati. Whatever might be the interpretation of the visit on this side of the ocean, the people of Ceylon not for a moment lost sight of the inner significance and importance of the occasion. For it was a gesture of fellowship and goodwill from the mother-country to Ceylon, which is just on the threshold of a national re-awakening. For well over a hundred years Ceylon has been neglectful of the rich heritage she shares with India, she had been too much dazzled and spiritually captivated by the spectacular success of the West and she had deliberately turned her face away from the native East. She looked upon the West for all inspiration and guidance. Imitation had become her sole aim in life and with what disastrous results !!

Of late there has been a stirring in the hearts of young Ceylon and a handful of enthusiasts are trying to find the way back to the fold of their own culture and tradition. It was this group which sponsored and arranged the present visit of Rabindranath and Santiniketan students to Ceylon, for they want guidance and inspiration. It is not for nothing that an admirer in welcoming the Poet to the shores of Lanka compared the visit to that of Mahinda, more than two thousand years back. Another friend wrote thus:—"He will pour into our hearts from his rich emotional and artistic experience a spiritual offering which will be second in importance only to that brought to us in the sublime mission of

Mahinda. It is the fellowship of the spirit which is the silken tie that binds us indissolubly to India. It seems singularly appropriate that the Poet-artist of Bengal should come to us at a critical juncture in our eventful history with a message of great import to the people. It may be that the love of mother India and close cultural contact with her will give birth to a Ceylonese renaissance."

... ..

Rabindranath arrived in Colombo on the 9th of May, accompanied by 20 students and a few teachers from Visva-Bharati by the motor vessel "Inchanga". It was a dark and dismal evening with continual sharp showers; the boat advertised to arrive at 5 did not reach the port till after 9. But thousands had braved the elements and were eagerly waiting at the jetty to receive the honoured guest and "the lyric singers of Santiniketan." The important persons of the Ceylon world were of course there and as the Poet's launch arrived at the jetty, he was garlanded and welcomed by Ceylon's First Minister Sir Baron D. Jayatilaka with the following simple and sincere words—"I extend to you a hearty welcome to this island and hope your stay in our midst will be a very pleasant one". A few of the more important people present such as the Crown Ministers, the Mayor of Colombo and others were introduced to the Poet and the short ceremony of welcome was over.

Such was the interest created by the visit that invitations came pouring in from all parts of Ceylon and representatives from institutions and cities crowded



into the halls of "Shri-Ramya", the beautiful and commodious residence of Mrs. Helen Wijewardene where Rabindranath stayed the whole period of his stay in Colombo. They were a determined set of people and refused to be rebuffed quite easily. The Poet had no other option but to yield and as a result, he toured throughout the length and breadth of the island from Matara, the Land's End of Ceylon to Jaffna in the extreme north. It was a most amazing feat of endurance and sustained enthusiasm—for one close upon his 75th year.

We visited Galle, Matara, Panadura, Kandy, Anuradhapura, Jaffna, and everywhere there were crowded programmes to go through. There was invariably a municipal address of welcome and a lot of photographing and still more garlanding. I should think that the flower growers in Ceylon must have done a pretty brisk business out of the visit.

The Indian Mercantile Chamber of Ceylon gave an address to Rabindranath and presented him with a purse of Rs. 5,500 for Visvabharati. Similarly, another Indian organisation, the Bose Sangam of Kandy presented a purse of Rs. 1,000. The rest of the money was raised from the performances. *Shap-mochan* was played to five crowded houses in Colombo alone and we could have filled up a few more houses, if we could have prolonged our stay in Colombo. Our box-office earnings broke all previous records in the island. There were many people who had seen all the five performances in Colombo and a few followed us even to the provinces.

The Education Department of Ceylon was keenly appreciative of our achievements and they specially arranged for two variety performances meant entirely for

school children. Later they approached us to send a few teachers from here to Ceylon to teach Art, Music and Dance there. Alas, our limitations are so great and we had to disappoint them. An Art Exhibition of Santiniketan pictures was held in Colombo and kept open for a week. It proved a great success and bus loads of people came every day even from the remotest villages and school children visited in very large numbers under the guidance of their teachers. On our side, we availed of the opportunity of our presence in Ceylon and our students visited the ancient art treasures and relics at Anuradhapura, Dumbola, Sigriya, Polonaruwa and other places. The presence of Sjt. Nandalal Bose in the party was a heavenly blessing and I am sure our students return home all the richer by their pilgrimage to the ancient shrines of art and architecture in Ceylon.

Colombo got the best out of the poet in the variety performance organised under the auspices of the Y. M. C. A. His recitations were marvellous and the audience sat enraptured and almost hypnotised by the magic of his voice. An elderly English gentleman—the Principal of a College, after Rabindranath had recited "আমি পরাণের সাথে খেলিব আজিকে মরণ খেলা" vehemently whispered into my ears: "And you want me to believe he is passed 72. How absurd!" The behaviour of the Colombo audience was exemplary. What a well-behaved and decorous crowd! They came with true and genuine reverence in their hearts. As a friend later remarked to me "We do not look upon it as a mere entertainment. It is real education and we have come to learn". The curse of music in Ceylon (very little of it exists there) is the Seraphina, not unknown to us in Bengal, the Harmonium. It was

there everywhere and it bellowed out its monstrous cacophany at all hours of the day and night. You simply could not avoid it, unless of course you went stonedeaf. Mr. Brown, the Chairman of the Galle Municipality in welcoming the Poet expressed the view that the visit would be more than fruitful if only it could result in the banishment of the Seraphina. The poet nodded his noble

head and seemed to whisper "Alas, What an impossibility!"

I cannot close these rambling notes, without paying a tribute to our Ceylonese friends who played the host so marvellously. As a race, we found the Singalese extremely likeable and cheerful, and their hospitality is really wonderful. We all shall ever cherish the sweetest recollections of our visit to Ceylon. And we have already another invitation there.

## Message to the Young

(Being excerpts from the Poet's address delivered at the Y. M. C. A., Colombo)

I have come to the time of my dismissal from life's workshop, barred from further earning. My old age keeps me pensioner to my departed days: I am only allowed to live upon my past achievement. The thoughts that I have thought, the dreams that I have dreamed, gradually matured and came to the season of fruitage, till some of them shrivelled and died and some were ripe for reaping and were garnered.

...

Though I confess that I began my youth in a comparatively remoter past from that of yours, do not imagine that I dwell in a time of dilapidated desolateness, and that I am no longer modern. Old age has not its reliable witness in any back number of the calendar, but in the

stagnation of spirit that disclaims its own future.

It is cynicism, even though of the most modern make which is truly senile, for it has lost its vision of the beyond, the deeper meaning of existence. The cleverness which is up-to-date seems to exult when it proclaims that the doctrine of spirit has grown obsolete and that our present day education should rely only upon external forces and material foundations.

But I say over and over again that the impertinence of material dominion is extremely old; the revelation of spirit in Man is ever modern though born of an immemorial past. Occasionally it has its time of silence, it disappears from our

view, so that its price has to be paid for winning it back.

And a poet's mission is to give breath to the voice which is yet inaudible in the air, to inspire faith in the dream which is unfulfilled; to bring the earliest tidings of the unborn flower to a doubting world.

...

I have often been asked for messages and it ever troubles me. It is like asking the tree to talk and the bird to lecture. As a poet it is for me only to maintain my instinct of happiness even when there is gloom on sky and land; the pulsation of light throbs in my own pulse when it vibrates in the unseen depth of the dark.

I am here to offer you that unreasoning joy of mine and a hope for life's renewal which thrills in the roots of our being when the spring unloosens the coils of the winter before we come to know it.

...

I hope that some profound dreamer will spring from your midst to sing a psalm of life everlasting and love that embraces all, and overcoming all differences, bridge the chasm of passions which has been widening for centuries. Age after age, in Asia great souls have heartened the world with showers of grace and immense assurance; Asia is again waiting for such world-spirits to come and carry on the work, not of fighting, not of profit-making but of interlinking bonds of human relationship.

Intently I hope that the time is at hand when we shall once again be proud to belong to a continent which produces the light that radiates through the storm-clouds of trouble and illuminates life's pilgrim path.

...

There was a time when Asia saved the world from barbarism. Then came the

night, I do not know how. And when we were aroused from our stupor by the knocking at our gate, we were not prepared to receive Europe; for it came, not to give of its best, or to seek for our best; but heartlessly to exploit us for the sake of material gain. And Europe overcame Asia not through our admiration of her message of freedom and her service to humanity, but through her overpowering greed and the racial pride that humiliates. We did Europe injustice because we did not meet her on equal terms. The result was the relationship of the superior and the inferior; and since then we have been imagining that we are destitute. We are suffering from want of self-confidence. We are not aware of our own treasures.

Let us free ourselves from the meshes of self-abasement, the most deadly of all impositions from the West, let us prove that we are not beggars.

This is your responsibility. Recover from your own homes things that are of undying worth. Then you will be saved and will be able to save all humanity.

... ..

Some of us, in the East, think that we should ever imitate the West. I do not believe in it. For imitation belongs to the dead mould. Life never imitates, it assimilates.

What the West has produced is for the West, being native to it. But we of the East cannot borrow the Western mind nor the Western temperament. We want to master the idiom which belongs to our own genius, the river bed which naturally carries our own thought-streams to the ocean of world culture.

You know that fairy tale—the eternal story of youth which is current in almost all parts of the world. It is about the beautiful princess taken captive by some

cruel giant and the young prince who goes out to free her from the dungeon. Do you not remember when you heard it in your boyhood, how your blood was stirred, how you felt yourselves setting out in the guise of that prince to rescue her back to freedom. To-day the human soul is lying captive in the dungeon of a Giant Machine, and I ask you, my young princes, to light up the fire of enthusiasm in your hearts and rush to rescue the human soul from the tyranny of the relentless greed which keeps it chained.

... ..

My young friends, I gaze across the distance of age at your young faces, beaming with intelligence and eager interests. I am approaching the shore of the sunset-land. You stand over there with the rising sun. My heart reaches out to your hearts and blesses them.

I envy you. When I was a boy, in the dusk of the waning night, we did not fully know to what a great age we had been born. The meaning of that age has become

clear to-day. I believe there are individuals all over the world this moment who have heard its call.

What a delight it may be for you, and what a responsibility this belonging to a period which is one of the greatest in the whole history of Man, when all races have come close to each other. We realise the immense significance of this age only dimly, in the light of a glowing fire of pain, and do not yet know what form it is going to take.

It is your mission to prove that love for the earth, and for things of the earth, is possible, without materialism, love without the vulgarity of avarice.

...

I am tired and old. This is perhaps my last meeting with you. With all my heart I take this occasion to entreat you not to allow yourselves to be awed by the insolence of vulgar strength, of stupendous size, nor lured by the spirit of storage by the multiplication of millions, without meaning and without end.

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Santiniketan, Bengal.

# VISVA-BHARATI NEWS



Nivedita Ghose

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Volume III.

August, 1934.

Number Two

---

## TO MY MOTHERLAND

Blessed am I that I am born to this land  
and that I had the luck to love her.  
What care I if queenly treasure is not in her store  
but enough is for me the living wealth of her love.  
The best gift of fragrance to my heart  
comes from her own flowers  
and I know not where else shines the moon  
that can flood my being with such loveliness.  
The first light revealed to my eyes  
was from her own sky  
and let the same light kiss them  
before they are closed for ever.

*Rabindranath Tagore*

---

A Translation of Rabindranath's famous Song "সার্থক জনম আমার জন্মেছি এই দেশে"

—by himself.

## Santiniketan and Sriniketan.

Rabindranath was in Calcutta from the 15th. to the 20th. July. On the 16th. he delivered his lecture সাহিত্যের তাৎপৰ্য at the University. On the 19th evening he met Mahatma Gandhi. The visit was entirely personal and there were no discussions on any public topic.

From the beginning of the present session he has been conducting the weekly service at the Mandir and it is expected that he will continue to do so throughout the present term.

...

The *Varshamangala* and *Vriksharopana* ceremonies will take place at the Asrama on the 12th. inst. A large number of friends are expected from Calcutta for the functions.

There was a meeting of the Visva-Bharati Samsad at Uttarayana on the 23rd. July. Surendranath Kar was in the chair and the following members were present:—

Nagendranarayan Chaudhury, Prafulla Chandra Sengupta, Dhirendramohan Sen, P. C. Lal, Kishorimohan Santra, Rathindranath Tagore, Tanayendranath Ghose and Kalimohan Ghose.

...

An exhibition of masks from Java, China, Japan and Ceylon as well as objects of art recently collected is being held at the Kalabhavana.

...

## Alumni News.

We offer our warmest congratulations to Apurvakumar Chanda on his temporary appointment as Director of Public Instruction, Bengal. We feel proud of the fact that he happens to be one of our distinguished ex-students. We are sure he will worthily maintain the best traditions of the office.

...

### A Correction.

C. L. Fabri who has come to Santiniketan from the Kern Institute at Leiden is delivering a series of lectures on problems of Indian Art History. We are extremely sorry that through mistake an announcement was made in our last issue that he was attached to the Vidya-bhavana as a Visiting Professor.

## List of New Life Members.

1. Dosabhoy Hornusji Markar  
West View, 17 Flower Rd. Colombo.
2. E. G. Adamally.  
Post Box 3. Colombo.
3. Adamjee Lukmanjee.  
Bankshall St. Colombo.
4. J. P. Kapadia.  
Beach View, Colpetty, Colombo.
5. Rai Bahadur Pandit Kashinath.  
M. B. E., M. A.  
Court of Wards. Fyzabad.

### Ordinary Members

K. Vaithianathan B. Sc. (London.)  
Yverdon. 5th. Lane, Kollupitiya.

## My Ideals With Regard to the Sreebhavana \*

1

First of all the Sreebhavana should form itself into a perfect social unit composed of students, the Superintendent and the other officials and not merely remain an aggregate of individuals for some educational purpose.

It is to be remembered that the Sreebhavana is not a final creation of any particular individual or of any group of persons. Those who are its inmates are to contribute their life to it and make it living. It should be their own creation—every moment of its growth. Let them endow it with “sweetness and light,” order, grace, cleanliness, and feel proud of its personality, which should reflect their own corporate being.

This is my earnest desire that those who are connected with the Sreebhavana should shoulder its responsibility, keeping the ideals of Santiniketan asrama in their mind. In fact, this sharing of responsibility is an important item of education and the surest means of developing self-respect.

Girls in our asrama can demand a reasonable amount of liberty in their everyday life. But true liberty is everywhere based upon severe discipline of responsibility. It may be lazily more comfortable to be ruled from outside than to take up the burden of freedom about our own management.

Since the establishment of the asrama, it has ever been my wish that students should own their obligations in

guiding, helping, and keeping each other straight, and preventing individuals from going into excesses which may bring discredit upon them all. In other words, I have always hoped that there should be the foundation of real swaraj in the student-life of the asrama. Those who have no moral control over themselves are, from the very nature, sure to be subjected to compulsion from outside.

The degree of indifference showed by students in realising the dignity of their responsibility inspite of their opportunity has been the degree of failure in self-rule in the asrama.

I hope the girls of Sreebhavana will take advantage of this freedom of self-government and offer a permanent principle of conduct to the whole asrama.

It is extremely desirable for the students' commonwealth that a set of rules of common behaviour should develop quite spontaneously and from within. This spirit of self-regulation should ever enjoy a free flow and lead to the fulfilment of our best hopes and endeavours. This success will depend entirely upon the goodwill and co-operation of the girls and not upon any set of fixed code of laws.

2

It is needless to say that our girls should have perfect manners in their behaviour towards each other and in their dealings with outsiders. It is ugly to be unmannerly and particularly for women it is unpardonable.

In every civilized community people

---

\* An address delivered to the girl students at the beginning of the present session.



have their forms of greeting; when girls meet the first time in the day, they should get used to observing the traditional form of courtesy to one another,—which is *namaskara*. The same salutation should be extended to guests. Needless to say, I expect them to get up from their seats and properly salute their teachers when meeting them. When there are newcomers in the hostel, they should not remain indifferent, but enquire after their wants and help them in every way possible. A new student should never feel that she has come in the midst of an inhospitable crowd. In the behaviour of older students among themselves there should be manifestations of friendliness and comradeship born of close association and co-operation.

Moderation in behaviour, in social communication, in expressions of emotion, is an essential part of good manners. We should remember that boisterousness must never be mistaken for exuberance of spirit. Good manners should be an outcome of good nature which reveals itself by willingly respecting others' legitimate claims, even going out of one's way to look to their convenience. It is positively objectionable to be noisy in the neighbourhood when some one is studying, to disturb one who wants to go to bed when it is due time and to enter somebody else's room without permission, ransacking her things, making her bed untidy, looking into her papers or letters, taking away books or articles of use. To get addicted to the pernicious habit of enjoying and circulating scandals and mischievous gossip breeds in one's character a vulgarity of a malignant type which must be completely eradicated from our nature.

Cleanliness and orderliness should never be neglected. There are some who seem to take pride in displaying slovenli-

ness as a protest against indulgence in luxury. But well-dressed tidiness and foppishness do not belong to the same class. Attractiveness in one's dress may show a high quality of aesthetic sense and go hand in hand with a beautiful spirit of simplicity. It necessarily need not be for ostentation but for taking trouble to offer our respect for others. If we are careless in our dress when meeting people, we rudely show that we do not care for them.

Orderliness and tidiness are not only comfortable for ourselves but they reveal a spirit of hospitality to others and therefore become a duty which should scrupulously be observed in the arrangement of furniture, and the general care of the rooms and their surroundings. We naturally associate woman's presence with beauty and cleanliness in her home, these being an expression of her innate love of purity and her desire to please.

Where a number of persons are thrown together, we have to abide by certain unanimity of behaviour for the comfort and convenience of all. It is desirable that obedience to rules of decency and efficiency should be spontaneous, for it is truly uncivilised to violate those rules which are for common welfare. We should leave our beds in the morning at the scheduled time, perform our morning toilet, join the *Baitalik* in clean clothes, go and have our meals at the dining room in perfect order, maintain proper discipline in the class and on the playfield, be considerate and serviceable to each other at festive parties or picnics, enjoy walks in the evenings and after dusk return to the Hostel for study or music or entertainment. We should perform such daily round of tasks and diversions in a perfect spirit of grace never giving occasion to conflicts and confusions.

## Pages from a Diary

Rathindranath Tagore

(Continued)

**London, 4th August, 1920.**

The last week of July was entirely taken up by the performances by the Union of East and West of the five dramatic lyrics, as yet unpublished, and father's lecture under the same auspices, the following day entitled "Some Songs of the Village Mystics of Bengal." Father had helped in the rehearsals of the plays and Protima and myself in dressing up the actors. The Plays were given at the Wigmore Hall without elaborate stage effects, with only a simple background of blue curtain and some pot plants and two spot lights. There was no footlight. It was on the whole very effective. The acting was also good. Between the acts, Sarojini Naidu spoke for a few minutes introducing each play. Miss Alice Coomara (Mrs. Coomaraswamy) sang during the intervals—and though at times she was monotonous—her voice was much appreciated. Before the curtain was raised—father recited "জনগণ মন অধিনায়ক", both in Bengali and English. One of the things that produced the proper atmosphere and gave a setting to the plays was a little piece of dumb acting, preceding "Kacha and Devayani", in which the scene opened with some pupils sitting round their guru in a forest hermitage and a few hermitage girls going round watering plants with their pitchers. The guru chanted a sanskrit hymn as the lesson for the day came to an end and then as they were going away Kacha entered and met Devayani weaving a garland of flowers. This little prelude

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evening in his house. All of us went. She said she was rather tired that day and would play with her sister in duet. They played beautifully—but, of course, as father said, not anything like what she had done the previous evening. Her sister is married to a Greek—Mr. Fachiri, a very nice fellow. The sisters are Hungarians and are nieces of the composer Joachim. Next week we went to their house at tea. We at once became intimate with them. They are so different from the English. No formalities; one could immediately feel the bond of human relationship with them. Prof. Tovey was there too. He played a few pieces from Bach and Haydn and explained them to us. He thought some of father's songs suggested to him Haydn more than any others. Then they all played together (Piano, 2 violins and cello) a most beautiful piece from Brahms. We all feel very fortunate in getting acquainted with these girls.

#### **Paris, 7th August 1920.**

Saturday evening. Chatterjee of the Y. M. C. A. took us out to the Grand Opera where "Faust" was being played. Father greatly enjoyed it. It was better than any of the operas we had seen in America or London. As a rule father does not enjoy plays unless they are very good—so it was a relief to find he did like the representation and the music. We had a bitter experience in taking him out to the "Beggar's Opera" in London a few days ago. We had all heard praises of this piece even from very discriminating persons—so when Sachin Sen wanted to take us out to a theatre—we ourselves suggested the "Beggar's Opera" and father of his own accord wanted to go. But from the first scene it proved to be a great disappointment. The subject, the

treatment, the music, everything jarred on our taste. We could find neither humour nor any literary or artistic flavour about it. After the second scene father felt terribly annoyed and bored and left the place with Pearson. We had to stay not to offend Sachin—though, poor fellow, he had left the choice entirely to us. The last scene was the worst of all—it would have made father furious. We couldn't understand why this obsolete vulgar thing of the most decadent period of English literature should be suddenly revived and people go crazy over it. Only one explanation offers itself. After the war there has been a great effort at a strong nationalist revival. The English feel humiliated that they should always have to go to hear foreign operas, foreign theatres, foreign music etc. So they have brought forth this purely indigenous opera and to hide its shame they applaud in their loudest voices its great merits.

#### **Paris, 8th August, 1920.**

Sunday morning, accompanied by Sudhir Rudra acting as our guide, we taxied to the guest house of the Autour du Monde at 9 Quai du Quatre Septembre, Boulogne sur Seine. The place is on the outskirts of Paris, beyond the Bois de Boulogne. The house and the surroundings seemed charming—especially after the gloomy, noisy rooms of the hotel. Father said since leaving India this was the first time he felt really happy and at home. The Secretary, Mon. Garnier, was absent but it made no difference—the attendant Laurence was such a perfect gentleman and so attentive to all our wants. We admired him very much. This house seems to be given over for the use of the circle Autour du Monde by its owner Mon. Kahn, who lives next door. There are two bed rooms on the second floor where

distinguished foreigners and recipients of the Kahn Travelling Fellowships are accommodated as guests. On the first floor is a good library with books of travel and information about all the different countries of the world and the Secretary's room. On the ground floor are the lounge, dining room, and a beautiful parlour opening out on the garden behind the house. The garden is a most wonderful one, it belongs to Mon. Kahn, but on Sundays it is open to members of the circle. We are allowed to go there at all times. We enter the garden through a winding lane at once into a mountainous scenery resembling the Pyrenees. The ground has been made undulating to give an appearance of hills and valleys. The hills are covered thickly by pines and firs and on the ground are big boulders. I am told that all the trees and boulders on this section of the garden were actually brought from the Pyrenees mountains. On one side in a little opening of the forest is a small valley with a pond full of lilies. This is a delightful surprise—so hidden is it from the casual wanderer. Emerging from the forest we come to a level ground laid out with fruit trees and flower beds in the typically French style.

## General Lectures

(July—September, 1934.)

LECTURER	SUBJECT	LANGUAGE	PLACE	HOURS	DAYS
1. Rabindranath Tagore	Talks or Readings from his own works	Bengali & English	Uttarayana	7--15 p. m.	Thursday
2. Nandalal Bose	Art	Bengali	Kalabhavana	do	Friday
3. C. L. Fabri	Problems of Indian Art History	English	do	do	Saturday
4. M. Ziauddin	The Growth of Cultural Relation Between Hindus & Muslims.	English	Reading Room	do	Sunday
5. ———	Musical Soiree	Bengali & Hindi	Uttarayana	do	Tuesday

**N. B.** No lectures on *Purnima* and *Utsava*-days. The dates of lectures cannot be altered; undelivered lectures will be given on subsequent week-days. Alteration in hours is subject to general alteration in the time-table of the institution. Lectures are not public; permission for attendance must be obtained by visitors from the lecturer.

SANTINIKETAN.

'July, '34.

**R. N. Tagore**

*Karma Sachiva.*

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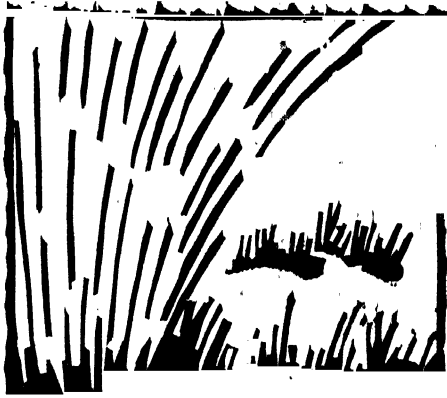
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Santiniketan, Bengal.



# VISVA-BHARATI

## NEWS

September, 1934



B. Bose



## Recent Asrama Festivals

The *Vriksha-ropana* (the Tree Planting ceremony), the *Sita-Yajna* (the Blessing of the Plough ceremony) and the *Varsha-Mangal* (the Rain Festival) were celebrated this year on the 12th August with more than usual elaborateness and solemnity. We entertained a large number of guests from Calcutta, the majority of whom were journalists. Among others there were Sjt. B. Sen-Gupta of the United Press of India, Sjts. Prafulla Chandra Sarkar and Satyendra Chandra Mazumdar of the "Ananda Bazar Parika", Sjt. Promode Kumar Sen of the "Advance", Sjt. Haridas Mazumdar of Amrit Samaj, Mr. W. Wordsworth of the "Statesman", Prof. & Mrs. P. C. Mohalanobis, Prof. & Mrs. Humayoon Kabir, Prof. & Mrs. J. C. Sen, Mr. M. A. Aiyangar of the Indian Civil Service and Khan Bahadur Arsad Ali, the Registrar of Co-operative Societies in Bengal.

It was a very crowded programme, all the three functions having been arranged on the same day. We began early in the morning, at 7-30 with *Vriksha-ropana*. Rabindranath presided over the ceremony and was assisted by Pandit Vidhusekhara Sastri and Pandit Kshitimohan Sen. The venue chosen was the newly built mud-arch at the corner of the campus, that beautiful piece of work of the students of the Kalabhavana. It provided an ideal setting for the simple and yet impressive ceremony of planting the shelter-giving trees.

There was a graceful procession of the girls of the Sreebhavana who dressed in yellow and accompanied by the asrama choristers, carried artistically decorated pots with plants and placed them in a semi-circle before the priests. Rabindra-

nath then chanted hymns invoking the blessings of the five elements of Nature and with each hymn a plant was placed into the earth.

In the afternoon the *Sita-Yajna* was performed at Sreeniketan by Rathindranath Tagore. The day was oppressively sultry and it was thought advisable to spare Gurudeva the strain of another engagement. Songs, invocations, yoking artistically caparisoned oxen to the plough and then tilling the soil as well as demonstrations by Brati-balakas marked the ceremony for which there had assembled a huge crowd of villagers from the neighbouring villages. There was also a conference of members of the local Rural Reconstruction Societies which was presided over by Khan Bahadur Arsad Ali. A comprehensive report of the various activities of these Societies was read and the Khan Bahadur addressed the gathering and paid a glowing tribute to the workers who were rendering such inestimable services to the motherland in resuscitating the dying villages.

In the evening Rabindranath's new musical play "Sravana Gatha" was staged in the Sinha Sadan with himself in the role of Nataraja. In the play there were numerous dances executed by our girls and all these were very much appreciated by our guests from outside.

The visitors were later on shown round all the departments of the asrama and Sreeniketan. Sjt. Haridas Mazumdar of the Amrit Samaj made a donation of Rs. 200/- to the funds of Sreeniketan.

...

Principal A. B. Dhruva, the Pro-Vice Chancellor of the Benares Hindu

( Continued on page 21 )

## Letters From Abroad.

(From Dr. Harry Timbres M. D.,  
Formerly Health Officer, Sreeniketan).

Dear Gurudev,

We arrived in Edmonton a short time ago from Vancouver. As you know already no doubt, we left Singapore at the end of March after I was sufficiently recovered to leave the hospital there. We got to Yokohama on April 9th and remained in Japan for six weeks, mostly in Tokyo. We stayed with our friends, Gilbert and Minnie Bowles, who are Quakers who have lived in Japan nearly 35 years. They made it possible for us to meet some very interesting Japanese people who gave us an insight into some of Japan's problems that we had never had before. After talking to these people one could not help but be very sympathetic with the Japanese in their present troubles, even though one might not feel entirely in sympathy with some of the methods that have lately been tried in solving these problems.

I think you will be glad to know that we had a strong impression that the military spirit is on the wane in Japan. The coup in Manchuko was "put across" by the army leaders before the greater part of the Japanese public realized what was taking place. But now public opinion is beginning to assert itself in favour of a more pacific policy. This opinion is strengthened a great deal by the growing realization that Manchuko offers very little in the solution of Japan's most pressing problems. It is, on the whole, a bad investment. Manchuko is too cold for any considerable amount of colonization by the Japanese, and capital is not flowing into Manchuko in anything like the amounts which the military party hoped it would when they took over the country.

Furthermore we have it on good authority that the Mikado is putting all of his weight on the side of the Liberals and Peace.

I spoke at the Pan-Pacific club on Santiniketan. The subject aroused a great deal of interest and inquiry. We met many people who had met you on your last visit to the country, including the lady who acted as your interpreter both on that visit and on one or two previous visits. I have forgotten her name at the moment, but you will know who she is. She asked us to remember her to you and to tell you that she regards her experience in association with you as the most precious thing of her life. We had it from another source that her own life has lately been most difficult as she suffers a good deal from bad health and has to support herself and her two children.

We got to love the Japanese people very much. For all their westernization and struggle for efficiency and a place in the sun of commerce, they have retained their inner artistic nature. There is a delicate, refined touch in their personal relations which would alone place them among the most civilized nations of the earth. They have an inner discipline, too, which is very admirable, and which produces a noble, courageous outlook on life. We cannot speak too highly of them.

We spent a week by the sea at Kamakura and another week at the foot of Mount Fuji on the tea estate of a very interesting Japanese priest. He invited us to stay there through Gilbert Bowles. In his early youth, which was one of great poverty and struggle (he was a tailor's helper), he was in great spiritual trouble.

This finally drove him forth to the life of a wandering mendicant for many years, until he was an old man, in fact. By that time he had fought through his doubts and had arrived at serenity in which he realized the great truth of the brotherhood of all men. He then set about to embody his beliefs in teaching. Friends whom he had come to know in his period of wandering and search made it possible for him to acquire a piece of land on the lower slope of Mount Fuji, and here he has set about to establish a school and a place of worship for men of all creeds and countries. The land produces tea and pine timber, and this income supports most of his work. Just now the centre is more of an asrama than it is a school. Pilgrims come there and meditate in the beauty of the natural surroundings, whose sweep, all the way from the sea up to the ethereal snow-capped peak of Mount Fuji, presents one of the grandest views I have ever seen. Mr. Shinada tries especially to bring guests of other nations to his place, which has the euphonious name of the Daiwa-Doen. He feels that his greatest mission is to promote peace between Japan and the rest of the world through personal contacts. The week we spent with him was most delightful and inspiring. In talking to him (through an interpreter, of course) we felt many times how close his ideals came to those which inspired you when you projected the plan of Santiniketan. When we told him of you and how you came to found Santiniketan, he was very much pleased. When we sailed from Yokohama on May 24th, he brought his wife and followers down to the boat to see us off. According to Japanese custom when leaving on a voyage, we obtained several rolls of coloured paper ribbons,

and, standing on deck, and holding one end of the ribbon, we flung the roll to our friends on the dock. As the ship went out, these ribbons connected us with our friends for several minutes across the ever widening strip of water separating the boat from the shore. Even after the ribbons had rolled out to their full length and had broken, Mr. Shinada and his friends kept waving from shore as long as we were in sight. We can never forget Japanese friendliness and hospitality.

We arrived at Vancouver on June 4th and stayed there for a while, and then came by slow stages through the Rockies via Spokane and Banff to Edmonton. It was a lovely trip. One of the most striking sights we saw was Moses Canyon not far out of Spokane. Here one drives over a high, very flat plateau for many miles. Suddenly, without warning, one comes to what seems to be the jumping-off place,—a deep, wide canyon, cut right out of the plain. Unlike the Grand Canyon, there is no water in the Moses Canyon. It is absolutely dry. In early Geological times it was the bed of a great river which flowed down from the North American Glacier. But the river became obstructed, somehow, and turned off into what is now the Colorado River, leaving its ancient bed to dry up. While the river, was flowing through this channel, there must have been luxuriant vegetation all over the plain, but now there is not a tree, and hardly any grass, and only the soundless site of a waterfall, which, higher than Niagra, must have at one time roared far louder.

We think often of you and of Santiniketan and Sriniketan and the lovely friends we have left there. We are looking forward to the time when we may return and take up our duties again.

Unfortunately nothing definite in that line may be decided until my health is completely restored, which is not yet. In the meantime we cannot help but think of ourselves as part of the life of the institution and to take the deepest interest in its work.

Yours,  
( sd. ) Harry.

( Continued from page 18 )

University came here on the 14th August to invite Gurudeva to deliver the convocation address of the Hindu University this year. He was cordially received by the poet who explained to him the aims and ideals of Visva-Bharati. Dhruvaji in a talk to the students said that he was very glad being able to visit Santiniketan. He had been to all the Universities and important educational centres of India and everywhere he found the same western methods followed to the negligence of the cultural traditions of India. Even in the Benares Hindu University which was founded with the best of aspirations for the revival of Indian Culture, they had so far, for various difficulties, been able to do very little in that direction. But it filled his heart with hope to find in Visva-Bharati an institution founded by the greatest poet of the world, and inspired by the noblest of motives, which sought to revive the glorious cultural ideals of India, and to adapt them to the needs of modern times. The aims and achievements of Visva-Bharati would open, according to him, a new chapter in the history of educational revival in India.

Dhruvaji met the members of the staff and exchanged views with them on various problems of education in India.

...

## The Sino-Indian Cultural Society.

Ever since the visit of Rabindranath to China and the Far East a few years back efforts were being made on either side to form some permanent organisation for bringing about a closer contact between the Chinese and Indian Cultures. We in Santiniketan in spite of our very genuine desire for the formation of such an organisation have been able to do very little, mainly owing to financial difficulties. But our Chinese friends have been more fortunate and a few months back Rabindranath was informed by Mr. Tai Chuan-Hsien, President of the Examination Yuan of the Chinese National Government that they were prepared to send a deputation to Santiniketan for the inauguration of a Sino-Indian Culture Society should we be agreeable to such a proposal. Needless to say, the offer was readily accepted and in April of this year our old friend Mr. Tan Yun-Shan (who had already spent a few terms at Santiniketan some years back) and Prof. Chen Yu-Shen arrived from China and immediately set to work. After four months of incessant work they have been able to lay the foundations of the Society. The inaugural meeting took place at Uttarayana, on Monday the 19th. August last and was presided over by Rabindranath. The rules formulated at the meeting aim at the formation of two sister Societies, one in India and one in China. The Indian Branch will have its centre at Santiniketan. The Chinese Branch will help in raising funds in China for the establishment and upkeep of a Chinese Hostel at Santiniketan for the use of

students and scholars from that country who it is expected will be visiting India in greater numbers in the near future.

Under the auspices of the newly founded Society. Prof. Chen Yu-Shen delivered a learned lecture on Sunday the 26th. August. The lecturer traced the ancient cultural relationship between the two great civilisations of the East and stressed the importance of a greater understanding between the China of to-day and India. For, as he so very eloquently stated, the future of the East does in fact lie in the re-awakening of China and India. The path to world peace lies in this direction for the civilisations of India and China both have their foundation in the inner harmony of the human spirit.

...

### Alumni News.

We are glad to announce that the following have become life members of Asramika Sangha:—

(1) Prafulla Chandra Sen, Auditor, Patna. (2) Birendramohan Sen, Contractor and Engineer, Calcutta. (3) Keshab Chandra Sen, Santiniketan.

...

Marriage:—Brajendra Chandra Bhattacharya, Principal, Serampore Government Weaving Institute to Sujata Devi on the 14th August, 1934, at Calcutta.

Dilip Kumar Roy. P. 388, Southern Avenue, Calcutta to Bina Devi on the 29th Ashar, at Calcutta.

...

Lakshmiswar Sinha who is now in Sweden on study leave, has long been trying to interest the Swedish public in the work of Visva-Bharati. His efforts are beginning to bear results and some of his friends are sending about ten modern handlooms and other implements for the Manual Training department by

the end of September. An expert of the Sloyd Association in Weaving, Sewing and Gymnastics is being lent for a period of two years to guide this branch of the work. The new programme commences in November. We are further informed that Mr. Sinha is working hard to put the scheme on a permanent basis.

...

A gathering of the ex-students and ex-teachers of Visva-Bharati, Santiniketan, resident in Calcutta, took place on August 19 at the City College Common Room. Dharendra Nath Mukherjee was in the chair and the meeting was well-attended, in spite of inclement weather.

Ashananda Nag gave an illuminating talk on University Education in England and dwelt on some of its chief characteristics.

A message from Rabindranath to the ex-students of Santiniketan (given in the form of a talk to a batch of ex-students who had met him at Santiniketan some time ago) was then read by Nirmal Chandra Chattopadhyaya. A discussion then followed, in the course of which S. J. Sarat Kumar Ray feelingly appealed to the ex-students to keep their faith firm in the ideals of Santiniketan, only through which the great institution could be fully successful in its mission. Achyuta Kumar Sarkar and Monindra Bhushan Gupta also joined in the discussion.

The President, in summing up, exhorted the ex-students to ponder over the Poet's message carefully and to assist in the furtherance of his ideals.

An attractive feature of the gathering was the latest songs of the Poet sung by Santideb Ghose and Pinakin Trivedi. S. J. Trivedi sang one of the Poet's songs in its Guzerati version by himself.

A message of greetings was sent to training in banking. With a vote of thanks S. Debabrata Ray, who will be sailing to the chair, and after light refreshment, for England in September for further the meeting came to a close.

The following table shows the distribution of students in Pathabhabana and Siksha-bhabana at present:—

	Bengal, Behar, Madras Bombay, U.P. C.P. Assam Nepal Holkar State.										Ceylon Punjab China Germany.			
Pathabhabana	97	8	8	9	6	1	5	2	1		...	...	...	...
Sikshabhabana	60	5	8	18	5	2	1	1	1		1	1	1	1

The authorities are doing their utmost to encourage the local students. About thirty-two students from Birbhum have been admitted at a concession rate into the various departments at Santiniketan. the amount of concession totalling to about Rs. 1,800/- per year.

...

Ganpat Lal, a student of Pathabhabana has passed with distinction the Visva-Bharati Adya Examination this year.

...

### In Memoriam.

It is with the greatest sorrow that we announce the sad death of Dharmadas Pal, who was a student in the Second year class of the Sikshabhabana. He contracted a bad cold and fever which quickly developed into Pneumonia and other pulmonary complications. In spite of the untiring and loving care of the Hospital Staff and of his fellow students, he passed away in the early hours of the morning of the first of this month after only nine days' suffering. We offer our

heartfelt sympathies to the members of the bereaved family.

### The "Indus" (A Review)

We are glad to receive the first issue of the above journal which is the annual organ of the Karachi Rabindranath Literary and Dramatic Club. It bids fair to prove its worth as a mouthpiece of a group of idealistic admirers of Rabindranath in Sindh who share the aspiration of the manifold writings and the many-sided personality of the Poet, tracing his influence in various spheres, on Modern India in general, and modern Sindh, in particular. The contents and the get-up of the first number reflect much credit on the devoted band of art-lovers who are responsible for its production. The articles, all of which are interesting include some on Rabindranath one of them being from the pen of Syt. Ramananda Chatterjee. There are also several articles in Sindhi. The illustrations are no less remarkable than its other features.

A

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**BICHITRITA**

BY

**RABINDRANATH TAGORE**

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Santiniketan, Bengal.



# VISVA-BHARATI NEWS

October, 1934

Let them desert thee  
    who are thine own,  
    be not dismayed.  
The tree of thy hope may wither  
    and the fruit lost,  
    be not dismayed.  
Even if overtaken by dark night  
    in the middle of thy path  
    walk on,  
    even if thou failest in thy efforts  
    to light thy lamp  
    be not dismayed.  
The hearts of thy kinsmen  
    may remain stone-deaf  
    to the voice that enchants  
    even the prowlers of the forest,  
    be not dismayed.  
Never go back baffled  
    if gates are shut against thee;  
    and if they refuse to yield to thy knocks,  
    be not dismayed.

*Rabindranath Tagore*



## Santiniketan & Sriniketan

Our old friend, C. F. Andrews taking advantage of his present hurried visit to India, came and spent a restful week with us in the middle of the last month. He arrived from Wardha where he was carrying on important discussions with Mahatma Gandhi on the 16th September and left on the 23rd. for Patna for a visit to the flood-stricken areas of Behar. He sails from Bombay on the 6th. of this month for England.

Perhaps the younger and newer members of the staff as well as the present student-community do not fully know of the relations that exist between C. F. Andrews and ourselves. For, he is one of us and will ever remain so. In whatever part of the globe he might be, he always looks upon Santiniketan as his real home and whatever be his other affections, Rabindranath is always his dearest Gurudeva. There is no department at Santiniketan, no branch of activity here that has not received his generous contribution, material and spiritual. Larger humanity has now claimed him away from us and deprived us of his immediate physical presence. But in one way he is also one of the gifts of the Visva-Bharati to the world.

During the days, but too brief, that he was here he again lived the normal life of the Asrama, taking part in our daily work. He attended a social arranged in his honour by the Visva-Bharati Sammelani and gave a lecture on the Zanzibar situation under the auspices of the said Society. He met the heads of the departments and other important workers and minutely discussed the present state of affairs here. He said he noticed all-round

progress and hoped it would be maintained.

He held out the promise of another visit to India and to us some time in early spring, next year.

...

Rabindranath was away from Santiniketan from the 22nd September to the end of the month fulfilling a number of engagements in Calcutta. On the 23rd. he formally opened the Basanti Cotton Mills at Panihati in the presence of a large and distinguished gathering.

Except for the short periods that he had to be away from Santiniketan, he took as usual active part in the life of the community in the Asrama. Every Thursday he gave readings from Browning and later on from Tennyson, two favourite poets of his younger days. He also conducted the weekly Wednesday service in the Mandir.

The citizens of Madras have formally invited Rabindranath to that City for a public visit and are raising a purse to present him with, in aid of Visva-Bharati. A Reception Committee has been formed for the purpose with the Hon'ble Rajah Shaheb of Bobbili, the Chief Minister to the Government of Madras, as President. Rabindranath has accepted the kind invitation and will go to Madras on or about 21st. of the month. It is understood he will be accompanied by a group of students and teachers, for there will be a few performances of Shapmochan as well as an Art Exhibition.

...

It will be remembered that two eminent Chinese scholars, one of them being our old friend Prof. Tan-Yun Shan came to Santiniketan last April to organise the Sino-Indian Cultural Society. The

( Continued on page 31 )

## A Scheme for Building A Chinese Hall at Santiniketan

Visva-Bharati, the International University at Santiniketan, India, was founded by Rabindranath Tagore, the great Poet-Philosopher of India with a view to promote the spirit of Eastern culture, in which the Indian and Chinese Cultures are the main pillars, and to blend them with the modern Sciences of the West so as to bring about a new Culture for all humanity. After strenuous efforts for over thirty years the University has now become a principal seat of culture, not merely for the East but for the whole world. With the inauguration of the Sino-Indian Cultural Society the Poet has been pleased to offer facilities to the Society to use his University as the centre of its activities in India. It is his fond hope to have a Chinese Hall built at Santiniketan to serve as a nucleus of a permanent organisation for closer cultural intercourse between China and India.

A scheme for the building of the desired Chinese Hall is given below :—

(i) The Hall. The Chinese Hall will consist of an auditorium, a reading room, a kitchen, and 12 rooms for the accommodation of 2 professors and 10 students. The estimated expenditure would be about 30,000 Chinese dollars.

It is hoped that this sum will be donated either by an individual or by a group of persons or by some public body. In the first case, the building will be named after the donor or according to his desire, in the latter cases, the building will bear the name decided upon by the donors or the donating organisations as the case may be. With the growth of the Hall, there may be established an independent

Auditorium, and an independent Library and Cultural Museum.

(ii) Professorship. The Chinese Hall will provide for two Chairholders, one on Chinese Culture and the other on Chinese Buddhism. The Professors will each draw a salary of Rs. 250/- per month. At this basis, the foundation of each chair will cost Rs. 60,000/- or about 66,000 Chinese dollars, that is to say, the total foundation cost of the two chairs will be Rs. 1,20,000 or about 1,32,000 Chinese dollars. It is hoped that necessary funds will be donated by some individual or a group of persons or by a public body. The Chairs will be associated with the names of the donors or any other names according to the wishes of the parties concerned. These Chairs once founded will remain permanent. If necessary the Chairs will be founded one after the other.

(iii) Scholarships. The Chinese Hall will provide for two types of scholarships, grade "A" consisting of 4 research scholars and grade "B" consisting of 4 ordinary scholars. Each scholar in the grade "A" will be given a monthly allowance of Rs. 100/- which will require an endowment of Rs. 24,000/- or about 27,000 Chinese dollars. On this basis, the four scholarships will require an endowment of Rs. 96,000/- or about 1,05,600/- Chinese Dollars. Each scholar in the grade "B" will be given an allowance of Rs. 50/- a month necessitating an endowment of Rs. 12,000/- or about 13,500 Chinese dollars. All the four scholarships in the grade "B" will thus require an endowment fund of Rs. 48,000/- or about 52,800 Chinese dollars. Thus the

total estimated cost of the entire scholarship endowment will amount to Rs. 1,44,400/ or about 1,58,000 Chinese dollars. It is hoped that the requisite endowments will be made by individuals, or by groups of persons or by some public body. These scholarships will be associated with the names of the donors. Being paid out of endowed funds these scholarships will be given every year. If necessary funds are not available to start all these scholarships simultaneously, a start will be made according to the funds raised. With the growth of the Hall, the number of scholarships available will be increased.

(iv) Library. The Chinese Hall will first equip a Reading Room and gradually develop it into an independent Library, which will chiefly consist of old and new Chinese books and publications as well as foreign literature dealing with Chinese Culture, History, Geography etc. The Library will invite presentations from book agencies, private persons and authors. Names of the donors of such books will be displayed in the books, whereas in the

case of large contributions definite sections of the Library will be associated with the name of the donor. If possible an additional Museum will be built for the exhibition of Indian and Chinese objects of Art and Archaeology. \*

\* The Scheme has been submitted by the Sino-Indian Cultural Society.

Santiniketan, Bengal.

*September 22, 1934.*

I gladly offer hospitality to the Sino-Indian Cultural Society to use my University at Santiniketan as the centre of its activity in India. It is my hope that my Chinese friends will heartily welcome the Society and give generous help to my friend Prof. Tan Yun-Shan to realize this scheme of making a permanent organisation for facilitating closer cultural contact between China and India.

Rabindranath Tagore

## Letters From Abroad.

(From Stopford A. Brooke)

Dec. 18, 1912.

Dear Mr. Tagore,

I wish I had written before this to you, and not only spoken to you through Mr. Rothenstein, but indeed I have written to you in my spirit, during the last two months, letters of homage and gratitude to the poet and his poetry. Yet I ought to have

embodied these on paper, for though things done only written, have a life of their own, and pass beyond us—yet we ought to shape them, since perchance, they may be of some good or pleasure to those we love and honour. Therefore, though late, I send you this small letter and beg forgiveness for delay. I was deeply interested

by the Auto-biography you sent to me, not only by the history it gave me of the whole of the vital religious movement it records, but chiefly by the character revealed in it, and by the movement and life of his spirit. It made a deep impression on me and awakened many thoughts in me---too many for me to put into words. I see how many elements in his soul, you have passed through your own soul, reshaped them there and given them a new form in your poems. Those poems of yours, however, somewhat derived from him, are vitally your own, and sealed with your own personality. But the others, the greater number, are, I think the most individual, personal and original poems I have ever read, and how much more intense their personal originality would be, if I could only read them in their own language. Yet, as you yourself have translated them, their native air and light still suffuses them. We have no new soul and atmosphere imposed on them. One person, one only, is in them.

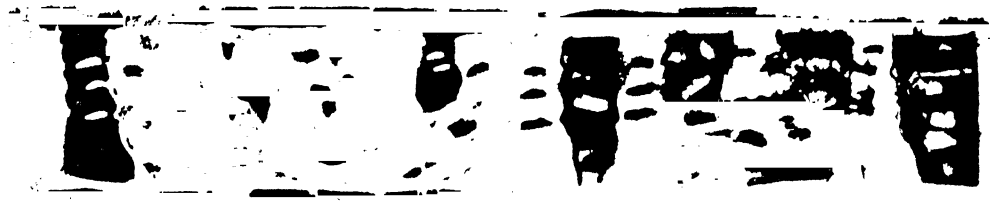
They make for peace, peace breathing from love. And they create for us, too storm-tost in this modern western world, a quiet refuge and a temper in which we

realise that the real world is outside our noisome world, in the Things and Ideas that are eternal in immortal Love. And because the poems all spring from union with this undying love, they appear in beauty, in a thousand shapes of beauty. It is well for us, over here, amid our crowded varieties, and useless philosophies, to have a book which without denouncing us---leads us into the meadows of peace and love and refreshes us when we are weary, but yet is not content till it bids us pass from quietude to shape what we have learned there into the life of men and women, and bring them also into peace.

I am old, and I wish I had more of peace, of certainty in it. But I am very grateful to you for bringing so much of it to me, by day, and when I lie alone at night. I send you the last volume of sermons I have published, as a little mark of a great gratitude. In some hour when there is leisure, it may interest you to dip into it here and there, and see what a man thinks who has lived through stormy times into old age, and is sure that love is, and was and will be, for ever.

I am most sincerely yours,

(sd.) Stopford A. Brooke.



## Thou Dispenser of India's Destiny

Thou art the ruler of the minds of all people,  
     Thou Dispenser of India's destiny.  
 Thy name rouses the hearts of the Panjab, Sind,  
     Gujrat and Maratha, of Dravid, Orissa and Bengal.  
 It echoes in the hills of the Vindhya and Himalayas  
     mingles in the music of Jumna and Ganges,  
     and is chanted by the waves of the Indian Sea.  
 They pray for thy blessing and sing thy praise,  
     Thou Dispenser of India's destiny,  
     Victory, Victory, Victory to thee.  
 Day and night, thy voice goes out from land to land,  
     calling Hindus, Budhists, Sikhs and Jains round thy throne  
     and Parsees, Mussalmans and Christians.  
 Offerings are brought to thy shrine by the East and the West  
     to be woven in a garland of love.  
 Thou bringest the hearts of all peoples into the harmony  
     of one life,  
     Thou Dispenser of India's destiny,  
     Victory, Victory, Victory to thee.  
 Eternal Charioteer, thou drivest man's history  
     along the road rugged with rises and falls of Nations.  
 Amidst all tribulations and terror  
     thy trumpet sounds to hearten those that despair and droop,  
     • and guide all people in their paths of peril and pilgrimage.  
     Thou Dispenser of India's destiny,  
     Victory, Victory, Victory to thee.  
 When the long dreary night was dense with gloom  
     and the country lay still in a stupor,  
     thy Mother's arms held her,  
     thy wakeful eyes bent upon her face,  
     till she was rescued from the dark evil dreams  
     that oppressed her spirit,  
     Thou Dispenser of India's destiny,  
     Victory, Victory, Victory to thee.  
 The night dawns, the Sun rises in the East,  
     the birds sing, the morning breeze brings a stir  
     of new life.

Touched by the golden rays of thy love  
 India wakes up and bends her head at thy feet.  
 Thou King of all kings, Thou Dispenser of India's destiny,  
 Victory, Victory, Victory to thee.\*

Rabindranath Tagore

( Continued from page 26 )

Society has already taken shape and the Indian Branch has been opened with Santiniketan as its headquarters. Under the auspices of the Society, Prof. Tan Yun Shan and Prof. Chen Yong-Seng delivered a few highly interesting and learned lectures on various topics. They have now gone back home to raise funds for the foundation of a Chinese Hall and library at Santiniketan. They have already received great encouragement and are quite confident of success.

To bid them farewell, the Karma-Sachiva, Rathindranath Tagore arranged for an Afternoon Party at Uttarayan on the 24th. September. Pandit Vidhusekhara Sastri in a few well-chosen words wished *bon voyage* and god-speed to our Chinese friends on behalf of the whole Asrama to which Prof. Chen Yong-Seng gave an appropriate reply.

We fondly hope the Chinese Hall will before long be erected and properly endowed, thus making another link in the

golden bond of friendship between India and China.

...

Santiniketan closes for the Puja Holidays on the 10th of October and resumes work on the 11th Nov. 1934, after the recess.

...

The Vice-president spent the first week of October at Santiniketan.

...

The Karma Sachiva, Rathindranath Tagore and the Adhyaksha, Sikshabibhag, Dhirendramohan Sen were to visit Europe this month on an educational tour but for reasons of health they had to postpone their visit till next spring.

...

The poem on the frontispiece is a translation by the Poet himself from his own original Bengali Song—"যদি তোর ডাক শুনে কেউ না আসে, তবে একলা চল রে"।

---

\* An English translation, by Rabindranath himself of his famous song, "Jana Gana Mana". The song though in Bengali, has become a real national anthem for the Indian people. It is today sung throughout the length and breadth of the country, and we found out it was not unknown even in distant Ceylon.\* The translation was done in January, 1919, when Rabindranath was spending a restful week at the Madanapalli College, Madras.

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**BICHITRITA**

BY  
**RABINDRANATH TAGORE**

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Santiniketan, Bengal.

# VISVA-BHARATI NEWS



M. Joshi

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Volume III.

November, 1934

Number Five

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My heart sings at the wonder of my place  
in this world, world of light and life;  
at the feel in my pulse of the rhythm of creation  
cadenced by the swing of the endless time.  
I feel the tenderness of the grass in my forest walk,  
the wayside flowers startle me:  
that the gifts of the infinite are strewn in the dust  
wakens my song in wonder.  
I have seen, have heard, have lived;  
in the depth of the known have felt  
the truth that exceeds all knowledge  
which fills my heart with wonder  
and I sing.

Adyar  
October, 1934.

*Rabindranath Tagore*



## Santiniketan and Sreeniketan

At the invitation of the citizens of Madras Rabindranath Tagore paid a visit to that city, towards the end of October with a number of boys and girls from the Asrama. A Reception Committee had been formed there with the Chief Minister, the Hon'ble Rajah Shaheb of Bobbili as President and a very interesting programme was arranged in connection with the Poet's visit. He arrived in Madras on the 21st. morning by the Calcutta Mail and was received by a huge crowd in the station, students naturally predominating. The rush was terrible and the volunteers looked helpless. It was with extreme difficulty that the Rajah Shaheb could get to Rabindranath's compartment to garland and welcome him in the name of the citizens of Madras. The next afternoon the Corporation of Madras presented him with an address of welcome. In reply Rabindranath gave a most inspiring message which is being published in full in this issue of the News. On the 23rd, he gave a lecture on "Myself and the Bengal Renaissance" at a crowded meeting of the student community in the Midland Theatre, under the presidency of Mr. S. Satyamurthi. A purse of a thousand rupees was presented by the Students' Reception Committee for Visva-Bharati. Rabindranath attended a reception arranged by the Women's Indian Association on the 24th. October and addressed the girl students in Queen Mary's College the next afternoon.

On the 25th. the main party of students arrived. Nandalal Bose and a few other teachers also came with the party. They were all lodged at the headquarters of the Theosophical Society at Adyar. Rabindranath himself during the whole of his

stay in Madras stayed at Adyar as the guest of the Acting President of the Theosophical Society.

The Santiniketan Arts and Crafts Exhibition was opened at the Congress House on the 24th. October under the presidency of Mrs. Radhabai Subbarayan, the Zamidarini of Kumaramangalam. It remained open till the end of the month. Shapa-Mochana was staged at the Museum Theatre for four nights, the 27th., 28th, and the 30th and 31st. Her Excellency Lady Beatrix Stanley was present in the last evening's show. On the 27th. afternoon, their Excellencies had entertained the Poet at an informal tea-party in the Government House. On the second inst. he left for Waltair accompanied by the students. He was busy till the last moment and on his way to the station he gave a short address at the Gokhale Hall under the auspices of the Y. M. I. A. Then he had to recite a number of his poems.

Waltair was comparatively restful after the strenuous engagements in Madras. Our boys and girls stayed in the Andhra University hostels kindly placed at our disposal by the Vice-Chancellor, Sir S. Radhakrishnan. Rabindranath with his personal staff stayed as the guest of Her Highness the Maharanee of Vizianagram. Shap-Mochana was staged on the 4th. inst and on the 5th. Rabindranath gave a lecture to the students of the University. The party left for Calcutta on the 6th. inst.

...

Rabindranath will deliver the Convocation Address of the Benares Hindu University on the 30th. of this month. At the same function he will also receive an honorary doctorate from the University. On the 2nd. December he will formally open the Montessori School run by the

(Continued on page 39)

## Rabindranath's Reply to the Madras Corporation Address

Mr. Mayor and the Members of the Corporation of Madras,

Allow me to offer my thanks for the welcome accorded to me on behalf of the citizens of this great city. There was a time when poets depended upon the favour of the king's court for their recognition. Now that prerogative has descended upon the people and I have had amazing good fortune in winning popular applause in a measure which is too perilously enormous.

However, I have not come to you today as a poet for gathering approbation, but as one possessed of an insistent purpose which like a pod bearing seeds has its only impulse which is for dissemination. The idea that has gained a hold upon my mind and which has given the name Visva-Bharati may be known to you and yet not clearly defined. Therefore I take this opportunity for repeating myself in the hope that my appeal may find some response in some of your minds and make you think.

From the beginning of her history the race problem has been the one great problem with which India has been compelled to deal. Peoples different in colour and culture came into closest contact on her soil which at first gave rise to deadly conflicts till they subsided into a passive mutual tolerance splitting up the multitude into closely guarded compartments. That this has not been the best possible answer to the Sphinx riddle given to us to solve, is amply proved by our history which has borne a continuous series of humiliation upto the present day. The barriers that obstruct the flow of human sympathy to reach all parts of the social system are sure to produce a

fatal weakness that easily gives way to all attacks of evil. We can never hope to find our salvation by some artificial means, some apportionment of votes, some political machinery imported from foreign markets. Our minds must be educated truly to realise the deeper bond of human relationship, the lack of which makes us miss our meaning and hinders us in our fulfilment. Visva-Bharati stands for that spiritual attitude of mind which has its faith in the fundamental unity of man, the unity which is not merely a part of a policy but representing an eternal truth.

The problem which appeared before India still claiming its final solution has become today a world problem. The human races have come out of their traditional reservation fence into mutual contact. This sudden change from a life of comparative seclusion to that of mutual proximity will test to the full their moral adaptability. The peculiar qualities which gave special advantage to some of them in former days, may in order to save these very people, have to give place to others of an opposite kind.

It is difficult for us to realise that the sunset clouds of the past, under their golden flourishes and blood-red magnificence conceal approaching doom, and people are still talking in a language which hardly takes count of the impending night. The vastness of the race problem with which we are faced today will either compel us to train ourselves to moral fitness, in place of merely external efficiency, or the complications arising out of it will fetter all our movements and drag us to our death.

Our first meeting has only recognised

our differences in language, tradition, and degree of physical strength and in the place of geographical barriers it has thereupon set up the barriers of mutual misunderstanding. Even the religious ministers sent by the West to the East have in their sectarian pride emphasised and exaggerated these differences more than any other body of men. They have produced the psychology which makes it comfortably easy for the military and mercantile powers of their community to carry on their mission of depredation in alien countries helplessly open to their inroads.

This consciousness of difference has poisoned our literature, our history and the education of our children,—it has invaded the frontier line of science where it touches sociology. Like what we have experienced in our own community, the cultivation of intense race egotism is the one thing that has found its fullest scope in this meeting of men. In no period of human history has there been such an epidemic of moral perversity, such a universal churning up of jealousy, greed, hatred and mutual suspicion. Every people, weak or strong, is constantly indulging in a violent dream of rendering itself thoroughly obnoxious to others. In this galloping competition of hurtfulness, on the slope of a bottomless pit, no nation dares to stop or slow down. A scarlet fever with a raging temperature has attacked the entire body of mankind and political passion has taken the place of creative personality in all departments of life.

It is wellknown that when greed has for its object material gain, then it can have no end. It is like the chasing of the horizon by a lunatic. To go on in a competition of multiplying millions is a

steeple-chase of insensate futility, that has obstacles but no goal. It has for its parallel the fight with material weapons, weapons which must be perpetually multiplied, opening up new vistas of destruction and evoking new forms of insanity in the forging of frightfulness. Thus seems to have commenced the last fatal adventure of drunken passion riding on an intellect of prodigious power.

When the condition of the world is so desperate, it will not in the least help us if we in the East, as we already find in Japan, also join in this stampede towards a general annihilation. We must discover our salvation in some other power that has its basis upon sanity, and this power is moral. The ideal of education which Visva-Bharati dreams of realising inspite of the obstacles of all kinds, is to help in the development of intellectual and moral sympathy for one's fellow-beings, the spirit of service and sacrifice, and the dauntless attitude of refusal towards evil of all kinds in the face of calumny and persecution.

Material force has its power in the physical blows it can inflict and therefore emulation goes on endlessly augmenting the means of dealing such blows. It can only come to a natural stop when man asserts the dignity of his spirit and says; "I am not afraid". It is our weakness which maintains a material power dominating us; the power which is spiritual dwells in our strength, in our fearlessness, fortitude and spirit of renunciation.

So long men had been cultivating, almost with a religious fervour, that mentality which is the product of racial isolation; poets sang in a loud pitch of bragging of the exploits of their popular man-slayers; money-makers neither felt

pity nor shame in the unscrupulous dexterity of their pocket-picking; and diplomats scattered lies in order to reap concessions from the devastated future of their victims. Man, suckled at the wolf's breast, sheltered in the brute's den, brought up in prowling habit of depredation, suddenly discovers today through a series of cataclysms that his true power lies in yielding up his brute force for the freedom of spirit. The time has come for him to realise that the subtle intricacies of human existence find their perfect unity in the harmony of interdependence, never in the vigorous exercise of elbows

in the midst of the mutually pushing multitude, clamouring for a solitary peak of self-assertion.

This spirit of interdependence is the divine spirit of meekness in life which gives it the unseen and inexhaustible strength to inherit the earth, that we find in the green grass whose banner of conquest is humble and yet ever victorious. Therefore I would bring to you the cry of this new Age which is waiting to close the bloodstained pages of its past and to hear the Epic that will voice its hope in a great song of a triumphant humanity. \*

## Letters from Abroad.

From the late Prof. J. D. Anderson I. C. S.

Mostyn House, Brooklands  
Avenue, Cambridge.

প্রিয়বর,

September 3, 1920.

I have just got your letter dated August 29, sent on to me by our young friend A. C. M. If you knew the amount of pains I have taken about that young man! The letters I have written, the interviews I have had! Amongst others, I wrote to your friend Lowe; Dickinson about him [he was away from Cambridge] and got less than no encouragement. The fact is that the Colleges are full, and overfull, and no one could be admitted this year. I am bound to add that the tutors who actually saw A. did not seem to care about him, and confessed a sense of 'অভক্তি'

Why? I do not know. They are practised in "sizing up" young men at sight. They make mistakes, of course. They take a liking to youths who disappoint them. They take a dislike to

youths who are virtuous, ingenuous, industrious, kindly, disinterested, talented, and, in a word, possessed of all the virtues which mark a good and promising student. In fact, College tutors are as human and fallible as you or I, and, in their own sphere, omnipotent. To persuade them to alter first impressions, when you yourself have no personal intimacy with the subject of their prejudice, is a difficult task. Any how, there is no room for A. C. M. this year. There may be room for him next year, October 1921.

I even went so far as to let the India Office know of this boy's case and that of another lad, a grand-nephew of Bhupendranath Basu, who also failed to get admission. The officials, and especially the Indian members of Council, are very troubled about this matter. But the students themselves decided, some four or five years ago, that they did not want official interference, and persuaded the

India Office to give up its wellmeant guardianship of the young fellows who come to this country. They come in whole battalions now—in larger numbers than the Universities can at present assimilate. You must remember that the Universities [or rather the colleges] are refusing hundreds of young Englishmen. The true remedy is to export competent teachers and pay them well, instead of importing armies of students, who, between them, expend sums of money which would handsomely endow Indian Universities.

That young Indians should travel and and visit foreign countries is a good thing. But that large colonies of Indians should establish themselves in English Universities is a doubtful benefit to them. They see much less of English life than, for instance, your brother did, or Romesh Chandra Dutta, or my own contemporary Brajendranath De. They associate with one another, and make little effort to secure English friends. They think Englishmen shrink from them, and naturally resent this. The resentment is visible—and not attractive. And so the vicious circle turns, and brings nothing but discouragement to an old Bengali—an old Anglo-Bengali, if you like—such as me. At present, I can see no way out save an improvement of Indian universities, and you know, none better, what difficulties there are in that direction. In the meanwhile, I do my best to get as many Indians as I can into colleges. But if after infinite pains, I get admission for one, at once dozens of others want to know why I cannot do the like for them!

The other day, a friend of mine in Strasbourg sent me a copy of the *Journal d'Alsace et de Lorraine* in which was a review of Mme Henriette Miraband Thorens' translating of your "Gardener". It was

rather a pleasant and cheerful review, and, greatly daring, I ventured to render into such Bengali as I could compass, and sent my version to Ramananda Chatterjee. In the review were some quotations from Mme. Thorens' French translations of your English translations of your Bengali verse. These I had to put into some kind of Bengali once more, since I had no time to search for the originals. (I put them, of course, into prose!) They were things like this:—

"Prenons d'assant le ciel bleu; emparons-nous de l'espace comme d'un butin au gre de notre course. Le rire flotte dans l'air, comme l'écume sur l'eau. Amis, gaspillons notre matinee en chansons futiles."

I have not kept a copy of my attempt to put this into Bengali, so I cannot inflict it on you. But I have always felt that French and Bengali are closer akin to one another than either is to English, an odd hybrid language with a strong Germanic element in it. French comes partly from classical Latin (a true Sanskrit) and partly from popular Latin (very like an Indian Prakrit). English has borrowed much more freely from all manner of sources. This makes it supple and expressive, and gives us a great wealth of vocabulary, but we lack the subtle and fascinating turns of idiom which are so characteristic of French and Bengali alike.

I have just heard, with great distress, of the death of my very old friend Sir Charles Lyall. He was one of the most learned of Arabic scholars and was also deeply read in Hindostani literature. The last few months have been very fatal to Anglo-Indian scholarship. We have lost Vincent Smith and James Kennedy, both men of real learning, disinterested

scholars men who gave their lives to Indian learning. I see no one among the younger men to take the place of these. The present generation of Englishmen in India seems to be absorbed in the transient politics of the day. These have to be attended to. But it is a pity that the eternal things—the accumulations of the wise and learned of past generations are neglected.

Fortunately, in India itself we have now a great host of trained and disinterested scholars. Next Wednesday, I hope to meet Sir G. A. Grierson, Suniti Kumar Chatterji and another man to discuss the best way of recording Bengali sounds in Roman characters. I went up to London on Saturday to discuss this matter with Suniti, and found him a delightful fellow, learned, scholarly, impartial, and singu-

larly free from pedantic prejudice. Such men are rare in any land. If his life is spared, he will be well known outside India as a scholar. I hope to put him in touch with my friend Jules Bloch, who is much of the same quality as himself.

Pray believe that I will do my best for young A., if I should happen to hear of a vacancy. But we have a long waiting list, and Mr. Manning and the College tutors go through this very carefully. It is not often that I get a chance of saying a word for Bengali friends, or for the friends of my friends. If I fail, it is not for want of striving.

এই বড়ার নমস্কার ও ভালবাসা গ্রহণ করিবেন।  
আশা করি যে আপনি সুখে স্বচ্ছন্দে কালযাপন করিতেছেন  
এখানে হাড় কাপানো শব্দ—বিশেষ বড়দের পক্ষে অসম্ভব।  
অনেকদিন অবধি আমরা সুবাদেবকে দেখিতে পাই নাই!  
ভবদীয় শ্রী J. D. Anderson.

(Continued from page 34.)

Theosophical Society in Benares. It is of particular interest to us for the school building has been designed by Surendra-nath Kar.

It has been proposed to publish a register of the ex-students of Visva-Bharati with as much particulars as possible. A circular letter is being issued to all members of the Alumni Association. We earnestly hope we shall have their full co-operation and active sympathy.

Kshitish Chandra Ray M. A. has been appointed an adhyapaka in the department of English and has joined service from the 15th. of this month. We offer him our hearty welcome.

The Sloyd Association of Sweden has sent Miss Jeanson with a full complement

of looms, instruments etc. for running the department in Santiniketan. We express our heartfelt gratitude to the Association for this act of kindness and offer a warm welcome to our new colleague.

Upendra Kumar Das, who is now working as an adhyapaka in the Sikshabivaga secured a First Class in Bengali at the last M. A. examination of the Calcutta University. Our hearty congratulations.

It is with extreme regret that we report the death of Tincourie Roy (generally known as Ostad to successive generations of the inmates of the asrama), one of the oldest servants of the institution. He was long on the pension list, but never cut himself adrift from us. His familiar figure will be much missed in the asrama. May his soul rest in peace!

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# VISVA-BHARATI NEWS



B. Bose

Volume III.

December, 1934

Number Six



## Santiniketan & Sreeniketan

Rabindranath was to have delivered the Convocation Address of the Benares Hindu University on the 29th. November last but owing to the unfortunate illness of the Vice-Chancellor, Pandit Madan Mohan Malaviya the convocation had to be postponed. But as he had accepted another engagement in that city, namely to formally open the Rajghat Montessori School, he left for Benares on the 29th. November accompanied by his Secretary. For the first two days of his stay in Benares he was the guest of the University. Then he shifted on to the Rajghat School and stayed there till the 4th. inst. on which date he left for Calcutta. He returned to the Asrama on the 8th. inst.

The formal opening of the Rajghat School was performed on the 2nd. inst. Rabindranath delivered an address on the occasion, the first part of which is being published in this issue. What gives us particular interest in this school is that the buildings there are all being constructed under the direction of Surendranath Kar of the Kala-Bhavan. The main School building is a wonderful architectural achievement and evoked spontaneous

tributes for the artist, from the many hundreds who had gathered there for the function. The Theosophical Society gave an At Home to the Poet on the 3rd. inst. to which a large number of distinguished guests were invited.

Mr. C. F. Andrews has come back to India for a few days' hurried consultation with Mahatma Gandhi and it is expected he will make time to visit us during the coming *Utsab*.

Mm. Olivier and Fouquet, members of the *Association des amis de Tagore* paid a visit to the asrama for a few days towards the end of November. They had travelled all the way from Paris by the overland route to carry us the message of love and sympathy from the youth of France.

Mr. Weston, Director of Industries to the Government of Bengal paid a visit to Sriniketan on the 28th November.

Sreejut Sitaram Sakseria of Calcutta has made a donation of Rs. 500/- for the teaching of Hindi in the asrama.

## The Son of Man

From His eternal seat  
 Christ comes down to this earth,  
 where, ages ago, in the bitter cup of death  
 He poured his deathless life  
 for those who came to the call  
 and those who remained away.  
 He looks about him,  
 and sees the weapons of evil  
 that wounded his own age, --  
 the arrogant spikes and spears, the  
 slim sly knives,  
 the scimitar in diplomatic sheath,  
 crooked and cruel,  
 are hissing and raining sparks  
 as they are sharpened on monster  
 wheels.  
 But the most fearful of them all  
 at the hands of the slaughterer,  
 are those on which has been engraved  
 His own name,

that are fashioned from the texts of  
 His own words  
 fused in the fire of hatred and  
 hammered by hypocritical greed.  
 He presses His hand upon His heart,  
 He feels that the age-long moment of His  
 death has not yet ended,  
 that new nails turned out in  
 countless numbers  
 by those who are learned in cunning  
 craftsmanship  
 pierce Him in every joint.  
 They had hurt Him once  
 standing at the shadow of their  
 temple;  
 they are born anew in crowds.  
 From before their sacred altar  
 they shout to the soldiers, Strike!  
 And son of Man in agony cries,  
 "My God, My God,  
 why hast Thou forsaken me?"

*Rabindranath Tagore*

## An Address

My young friends,

Let me assure you that the child within me is still actively alive. I cannot prove it by addressing you from this higher platform and solemnly posing as a distinguished visitor, frightening you into proper behaviour. But take it from me that if I had the opportunity to find my place in your midst I could easily share your life and your dreams. Do not be deceived by my grey exterior but keep your judgment in suspense till you are able to read my writings which contain

spontaneous records of my confessions. There you will find expressions of a mind which refuses to grow old and callous in its touch with the great world to which we have been born. No doubt I am compelled to perform serious duties that help me to maintain my prestige of a mature age among the community of the grown-

\* Speech delivered by Rabindranath Tagore at the opening of the Montessori School, Rajghat, Benares on the 2nd. December, 1934.

ups, but the best part of my activity has the inconsequential character of a mere play, fashioning structure of phantasy with airy nothings. It is in answer to the messages which come directly to my naked heart from the colourful playground of creation, where ever crowd fleeting images, the play things of the Eternal, in the blue of the sky and the green of the earth.

I have often received garlands from my fellow beings in recognition of some service or other which they consider as useful, but I have felt every day of my life, mother Nature crowning me with her morning light and kissing me with her fragrantly tender breeze, not because I have done anything valuable but because I have loved her. I have lived in this great world not only as a member of a society or of a group but as a light-hearted vagabond, free to roam or rest in the immense courtyard of this brown earth, chequered with lights and shadows. I have lived into the mystery of its being. You must not despise me because I may know less mathematics than you do, but I have come to the secret of existence not through any

analytical mazes of exploration, but as a child approaching its mother's chamber. Because of this I stand close to you, the young hearts whom my heart recognises as its fellow voyagers in the open road of light and life. This is by way of my introduction to you as a poet in which capacity I may claim my entry into the pure-blooded aristocracy of the child. I know you do not fully understand my works, but you may safely ignore them for they do not in any way affect you in your examination result. Yet I feel certain that this much you have realised from my talk that I have tried to approach you as your friend and not as your instructor and this pure friendliness of mine may continue to offer you companionship in my literary works when you grow older. Other distinguished visitors will come to you in future in the guise of advisers relentlessly taking up a great deal more time than I have done and then you will remember me gratefully for the merciful manner in which I have treated you in this address of mine which is remarkably short considering the occasion that has claimed it.

## Letters From Abroad

(From Late Prof. J. D. Anderson, I.C.S.)

29th March, 1920.  
Mostyn House,  
Brooklands Avenue,  
Cambridge.

প্রিয়বর,

A day or two ago, my old pupil Mr. J. G. Drummond sent me two opening chapters of his rendering of নীলকণ্ঠের for frank criticism. I told him frankly that

it was, so far as I could see, an *accurate* translation. But it was still a translation. It read like a translation and so gave little pleasure to the reader. All of which was equally true of my own attempts to translate your book. It would have to be written again and again, until by careful selection of word and phrase it became a piece of good English. Even then, it could

hardly be an equivalent of your Bengali style. I find that you are (and that need surprise nobody!) an extremely difficult author to translate. The difficulty is not one of interpretation of the mere meaning of your sentences—not the sort of difficulty for instance, that a Frenchman experiences when he tries to put the introductory chapter of George Meredith's "Egoist" into French. No, the problem in your case is quite other. Your style has a most deceptive air of simplicity and ease, and it is only when the conscientious translator tries to put down something similar in English that he discovers how hard a task he is attempting. A well-known critic and historian of literature told me the other day that there is not a single Englishman now living who can write pure, simple and yet scholarly prose. Now your prose is pure, clear, simple and yet by some magic of your pen, delightful and beautiful and apt, a poet's prose. That is not to say that it cannot be rendered into somewhat similar English, for English, as you know, is a wonderful instrument of music and meaning in skilful hands. But perhaps only an English Rabindranath could do it—and where is your English Rabindranath?

That, of course, is not to say that it might not be worth while to publish a merely competent and workmanlike version of your prose, leaving it to intelligent readers to guess that some perfume has evaporated in the process, and that he is only looking at dried and pressed flowers.

Oddly enough, I suppose that the difficulty of translation was less in the case of your poems. Here it was possible to use a Biblical turn of phrase, something consecrated to English minds by old association, with a touch of archaic sym-

bolism which was not unfitting in the case of verse forms which have a long history of poetic experiment and development behind them. But in tales of modern life the use of a vaguely archaic and simplified style would seem pedantic, might even make the English reader smile, and in any case would not do justice to your own delightful choice of significant words.

It can be done, of course, when the right man turns up. The ideal plan would be for some competent person to do it at Bolpur, under your eyes, and with the inspiration of your own personality and presence. That means, of course, an English disciple, one filled with a real personal affection for you. For, in truth the problem is one of the heart rather than of the head. You write with a profound love of your own land and its people, and with the comprehension which such a loving intimacy alone can give of Bengali thought and emotion.

All this is very discouraging to Mr. Drummond and myself, yes, but, on the other hand, he is young, and capable, and it is well that he should work with a high ideal of his task. Any how, I am done with নৌকাডুবি। What I should like to attempt, if I can make time and work up enough energy, is a rendering of গোর। I hardly dare tell you—not knowing what your own estimate is—that I greatly prefer গোর। to নৌকাডুবি and even to চোপের বালি। In the case of গোর। the linguistic difficulties are, I think, greater; but I think the other, the greater difficulty of an equivalent style, will be less serious. The tale is so moving and told with such vigour that a man must be a poor translator indeed not to be stirred and stimulated.

We are preparing, my wife and I, for a short pilgrimage to where our son lies near Arras. It happens that a kind

relative of mine has offered to give us a lift in a motor car, and hence we shall be able, I believe, to see the whole Western Front from Zeebrugge to Paris. It is a sad expedition in many ways, not merely for personal reasons but because we shall be seeing what wanton and wicked harm we humans who call ourselves civilised can inflict upon one another. Imagine a ruthless bombardment of Agra, Benares, Mathura! And yet Rheims was almost as sacred to Frenchmen as these places are to Indians, ay, and even to old-fashioned Anglo-Indians like myself, and who has gained any good from all this destruction of things beautiful and venerable? If all we humans could only live in peace and amity and enjoy in common all that is sweet and noble and good in life! But war is a demon which is far from being exorcised. Only last week, poor widow, a friend of ours, having already lost one of her two sons, came to us weeping to tell us that the other, a handsome boy of great

promise, was killed at the beginning of this month in Syria. For the courage and devotion of these gallant boys we can only feel a mixture of pity, and admiration, and remorse. The fault is not with them but with their elders, the rulers of the world who seem unable to devise some more reasonable and less cruel way of settling national quarrels.

But this is mere commonplace, not worth sending across the seas to you. You are happy to be in sunny Bengal, busily occupied, I doubt not, with your grateful pupils at Santiniketan. It is a great privilege (I feel it, in a lesser degree perhaps, here at Cambridge) to work with and for the young, the ingenuous, the hopeful. I have no doubt you have many delightful lads among your শিষ্যস.

এই বৃদ্ধার একান্ত নমস্কার ও ভালবাসা গ্রহণ করিবেন।

Believe me,

Yours very sincerely,  
Sd/-J. D. Anderson.

[I have been asked by the Tagore Association, Paris, to publish the following account of the visit of two of their messengers, G. Fouquet and P. Olivier to Santiniketan.—Ed.]

Interested greatly by the idea enunciated by Tagore for a cultural rapprochement between the two civilisations of Europe and Asia, and persuaded that an intimate and continual exchange in the domain of thought between the two continents would give rise to a most fruitful result, intellectual Frenchmen have decided to attempt to organise a regular and practical collaboration of Europe with the great philosophy of India and its school at Santiniketan.

It was with this intention that they established last year in Paris the "ASSOCIATION EUROPEENNE DES AMIS DE TAGORE."

To interest all the Governments of Europe to this enterprise for sending regularly to Santiniketan the elite of European professors and students (who would go not only to bring their own culture but also to penetrate the philosophical traditions of the East), for the exchange of libraries and of lecturers, for the organisation of study tours, all that on an official basis in each country of Europe, such is the precise and primary object of this association.

Such a programme should without difficulty commend itself. The Association

of The Friends Of Tagore groups together to-day men of the highest prestige in thought in France, and in all the countries of Europe; friends of culture, philosophers, writers, thinkers, learned men, indologists, etc. In each of these countries now national committees, born spontaneously through enthusiasm for Tagore, are at the disposal of the central committee in Paris.

But, to-day especially, a work so perfectly disinterested, so international, and so elevated requires that its foundation be firm and unshakable; the subterranean works, invisible, obscure in their own beginnings are the most important, the longest, the most difficult, the most thankless, but yet fullest of hope.

The initial act of the *Association des Amis de Tagore* consisted in the address of a message of devotion to the great thinker Tagore. Everyone wanted to collaborate in it. It was no question of reproducing the luxurious Golden book which was produced so magnificently by Doctor Kalidas Nag. This new collection of the words of love are before everything the prelude and the promise of a purely practical work. It will be published in the form of a special number to one of the greatest and most popular French literary reviews and will thus reach the humblest and most distant of the friends of a new culture.

The youth of France, ever so enthusiastic in ideas of the fraternity of peoples and more than ever desirous of a future of peace, would learn with joy the creation of a new link which would reunite in the spirit so many nations different in their nature, their history and their ambition.

This is why two of her children have been delegated to go to the great poet of India, and bring to him with the news of the great European movement, the assurance of her love and her hope.

These two young messengers, Gaetan Fouquet and Pierre Olivier, have for their mission to go on pilgrimage by land roads from Paris to Santiniketan. Crossing the

countries which were the cradles of the most ancient and the enlightened cultures (Italy, Greece, Egypt, Mesopotamia, Persia), their duty has been to come into contact with the youth of these different countries as they passed through and to rally them to the idea of a brotherhood in the search for knowledge. Living often in the manner of true pilgrims, humble but enthusiastic, they received in the course of their wonderful journey the warmest reception from men of the highest intellect, and from groups of students in these different countries. Thus they have had the opportunity to add several great names to the Association which sent them and to complete the message of French youth with that of the youth of Athens, of Cairo, of Damascus, of Bagdad, of Teheran.

In India which they entered through Quetta, (coming from Meched, Persia), two months ago, they have visited the principal intellectual centres of the north, received by brother students of Lahore, Srinagar, Amritsar, Delhi, Jaipur, Agra, Lucknow, Benares.

They arrived in Calcutta a few days ago after 15 months of travel across Europe and Asia employing the most primitive means of transport like the camel or the ass, or the most modern, like the motor-car and aeroplane.

#### EXACT ITINERARY

Departure from Paris on the 15th.

August 1933.

Germany, Austria, Italy (Paris to Naples on cycles).

Greece, Mount Athos (on foot, on ass, in aeroplane, and by boat (a shipwreck)).

Greece—Egypt (by boat).

Egypt (Cairo-Assuan-Suez by train).

Arabia (15 days on camel's back).

Palestine, Liban, Syria, Iraq, Persia (in motor car, in Persia travelling with the pilgrims from Meched for 1000 miles, 20 days.

India (train and motor).

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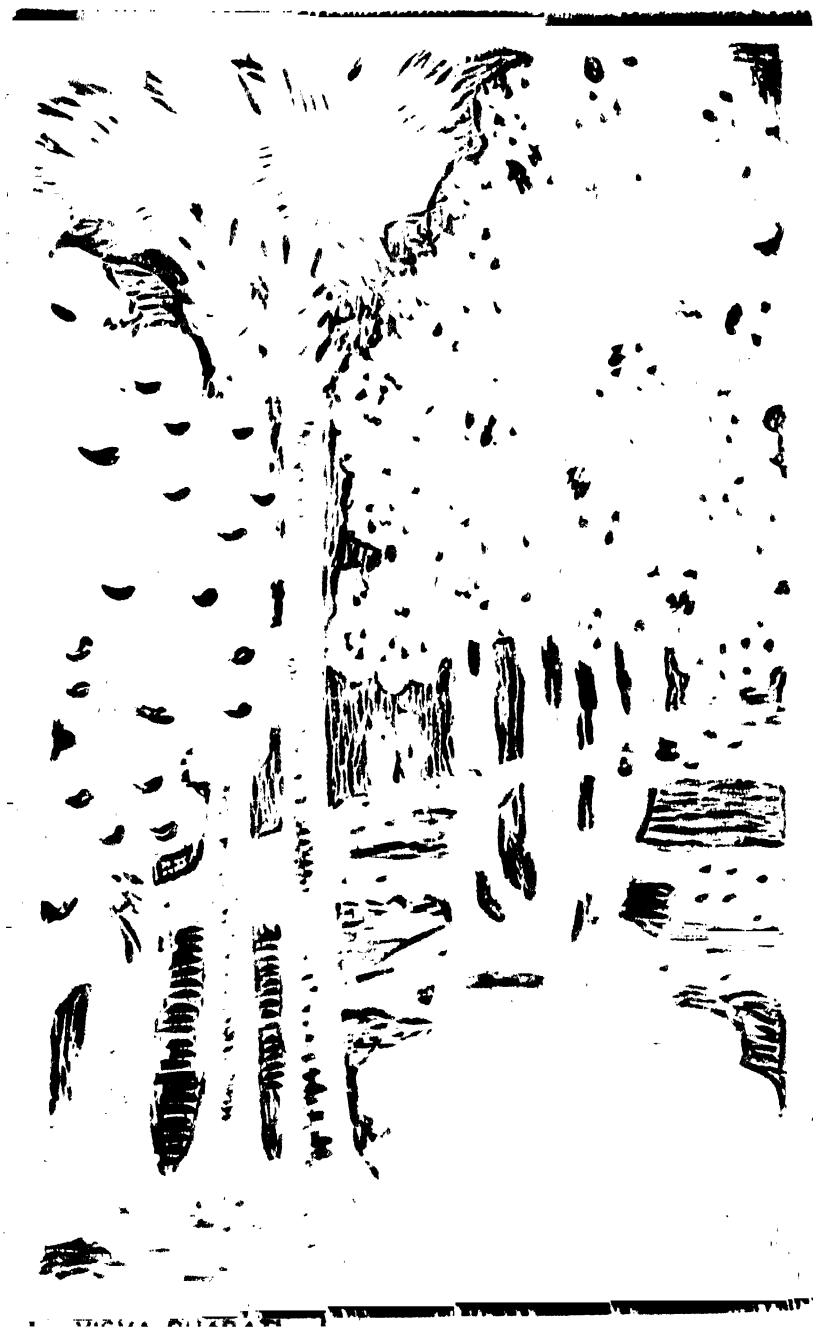
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**General Secretary, Visva-bharati.**

Santiniketan, Bengal.

# VISVA-BHARATI NEWS



*D. Sett*



## Santiniketan and Sriniketan.

The following have been elected to the Samsad from the general constituency, :—

Kishorimohan Santra, Charuchandra Bhattacharya, Nepal chandra Ray, Sushobhan chandra Sarkar, Sudhir chandra Lahiri, and Jitendramohan Sen.

The Santiniketan Samiti has sent Sreejukta Pratima Devi and Surendranath Kar as representatives to the Samsad.

...

Rabindranath will address the convocation of the Bénarès Hindu University on the 8th. February and will also receive the honorary degree of D. Litt. at the same time from the University. From Benares he proceeds to Allahabad at the invitation of Pandit Iqbal Narain Gurtu, the Vice-Chancellor of the Allahabad University. On the 15th. February he will open the Panjab Youth Conference in Lahore. It is understood on his way back from Lahore he will visit Delhi.

...

Rabindranath formally opened the Pravasi Banga Sahitya Sammelan in Calcutta on the 27th. December last, and the same evening he also opened the All-Bengal Music Conference. S. J. Dinendra Nath Tagore was one of the Organising Secretaries of the Conference.

...

C. F. Andrews was again with us for 4 days during the *Pous Utsav*. It was after many long years that he was present for the *Utsav*. On the 24th. morning he gave a short sermon on the life of Jesus Christ and then presided over the annual gathering of the ex-students. He expects to be back here during the summer and spend a couple of months with us.

...

Rabindranath's latest novel "Char-

Adhaya" has just been published. It is understood that an English translation of it will soon be published.

...

Surendranath Kar has gone on two and half months' leave.

...

Kishorimohan Santra, the Assistant General Secretary has been keeping indifferent health for some time past and on medical advice has gone on leave. We wish him a speedy recovery.

...

Durga Prasad Panday, Shahitya-Shastri, has been appointed an *adhyapak* in Hindi and Sanskrit in the Patha-bhavana. He is from the College of Oriental Learning in the Benares Hindu University.

...

### Personal.

We offer our hearty congratulations to Dr. Premchand Lal of the Education Department, Sreeniketan, whose marriage was solemnised on the 27th December last with Miss Christine Prasanna at Nasirabad in Rajputna.

...

The 34th, anniversary of the Santiniketan Asrama was celebrated in the usual manner on the 23rd. of December. Last year Rabindranath himself could not join the festival as he was away in Hyderabad raising funds for Visva-Bharati. But on this occasion he made it a special point of being present and presiding over the function as the Acharya. Fortunately for us Mr. C. F. Andrews also happened to be in India at that time and he too was present at the ceremony. An important feature of

( Continued on page 54 )

## Letters from Abroad

( From Late Prof. J. D. Anderson, I. C. S. )

Mostyn House, Brooklands Avenue.  
Cambridge.

24th May, 1918.

My dear কবিবর,

Your kind letter of April 14th reaches me today, from which you may gather how great delays the war interposes in our communications. I have also got the চৈত্র number of সবুজপত্র and shall read your lecture on উদ্ with care, respect, interest and, I hope, comprehension.

I have been in London all day, and had an odd experience. In Cheapside I came across a little knot—six in number, of Indian sailormen—all Panjabis from Rawalpindi. They had just drawn their pay, quite a large sum, over £ 80, and had this in English notes. They wanted to change their treasure into Indian money or notes. Not one of the party knew a word of English! now, my own Hindustani at its best, was only Calcutta Hindustani and is decidedly rusty now. However, I was able to understand them and make myself understood. I took them to the nearest Indian bank—there was one, I found, in Grace Church St. The men refused to accept drafts on India, so the bank people goodnaturedly telephoned to Cook's in Ludgate Circus, and found that they had some rupees and Indian notes. So then we all tramped off to Cook's, and there I parted with my new friends, with many salaams on both sides. I would have taken them back to the docks, but I had to hurry on to meet my youngest boy and take him to the admiralty to be examined as a probationer for the navy. And he occupied the rest of my day, until I sent

him back to his school, and returned to Cambridge to find your letter awaiting me.

I am thinking of making a careful translation of your lecture and sending it to Dr. Robert Bridges, the Poet Laureate, who, as you know, is an enthusiastic student and theorist of metre and rhythm. He will certainly be interested, even if he does not agree with your views. The subject is one about which people differ in the most extra-ordinary fashion.—But perhaps that is because, in the West as in the East, we remain under the domination of the classics, forgetting that the modern languages, analytic and uninflected, are pronounced in a different fashion from Sanskrit, Greek and Latin. However, discussion, kind, frank, and sincere discussion, can do no harm. I write all this, observe, before I have read your lecture, because I know that whatever you write on such a subject must be worth reading and carefully considering, even by those who do not wholly agree with what you say. As for myself, it does not matter 'tuppence' whether I agree with you or not. I shall take an early opportunity of telling Sir A. Quiller-Couch ('Q') about your theories. He is professor of English Literature here, and has written pretty and ingenious verses in his day. There has been much written in the Modern Language Review on European metres lately, and there is a wholesome tendency to study metre, not as an isolated fact in one language only, but as a means of artistic expression of emotion in at least all "Indo-European" or "Aryan"

tongues. I could send you some of these articles, if you would care to see them. But I would not inflict them on you without your permission.

And that reminds me that I have been reading your delightful নৌকাডুবি with an excellent pupil, a man who knows Uriya language and literature better than any other European now living. Knowing Uriya as he does, he has of course a knowledge of the greater part of Bengali vocabulary. Reading the book slowly and carefully with a pupil has increased, if possible, my admiration and delight in your novel. I feel that, if possible, it ought to be translated into English. Now, I am very conscious of the difficulties of the task, difficulties not linguistic, not dictionary or grammar difficulties, but the much more subtle and evasive difficulty of finding an adequate English equivalent for your charming and inimitable Bengali style. I feel this in the English renderings of various stories out of the গল্পগুচ্ছ. The meaning is there, correctly enough rendered into ordinary, grammatical English prose. But it is prose which any educated Englishman might write, whereas your Bengali prose is unmistakeably your own. After saying that, I find it difficult to go on and say that I am lovely tempted to attempt a rendering of my own. I know how hard, how perhaps impossible the task is. I may easily fail to satisfy even myself. But if I should manage, against my own expectations, in making a rendering which might at least suggest that I had been translating a style that is not merely a স্রেস style, would you let me try to find a publisher? I want no payment, and am quite content that the translation should be anonymous. But I do wish that English people should have the delight and plea-

sure of reading your tale and making the acquaintance of your characters and especially of কমলা and হেমলিনী and Kamala's delightful old mother-in-law. I fear I am not at all competent. And yet I can honestly say that I have enjoyed the story as I have enjoyed nothing in that sort since I was a boy. And then the scene of the tale is very dear and familiar to me, and surely that would be a help. I know that a merely literal rendering would be a crime to you and your art. It would make the vein of gentle humour and observation which underlies the style to vanish and evaporate. I met a Frenchwoman the other day who knows and appreciates your work, and I told her that your novels ought to be and could be rendered into French. If I were not afraid of tiring your patience, I could give you many reasons for thinking that Bengali goes more easily into French than into English. But with care and the comprehension which is more a matter of the heart than of the brain, I think your work could be done into more or less adequate English. It would be a pleasant task to try, when the anxieties and sorrows of this cruel and interminable war permit.

I see that Mr. Ramanand Chatterjee has published in bookform a translation I made some time ago of Bankim's ইন্দিরা and one or two other stories. I did them for his "Modern Review", and would have liked to review my rendering and perhaps write a little preface..... Reading my translation in print, I can see many little blemishes which I should like to alter. However, the tales in question were not Bankim's best work, and, read sympathetically, my version may serve to give some idea of the novelist in his more romantic mood.

As for নবজপত্র I have got a complete set for the first two years, after which, my agents failed to send it to me, and I supposed that it had ceased to appear. I must try to get hold of the back numbers. It has one great charm for my old eyes—that it is printed in bold black

print. I have been reading নৌকাডুবি in the train going to and from London, and have found the smaller and familiar print very fatiguing to old eyes.

But I must not presume too long on your kindness and patience. এই বুড়ার একান্ত নমস্কার গ্রহণ করিবেন।

আপনার অন্তগত  
J. D. Anderson.

## A Letter to a Friend in the West

Santiniketan,  
10. 11. 34.

Dear-----,

My desire for reading grows in proportion to distractions that keep me away from my books. The gifts that have come to me from you are very tempting. I love the Chinese mind and Taoism comes remarkably close to our Upanishads. The long railway journey that is in near prospect for me, on my way to Benares, will give me the opportunity to read these books at a time when my mind will be thankful to escape into an atmosphere free from dust and soot, and noise.

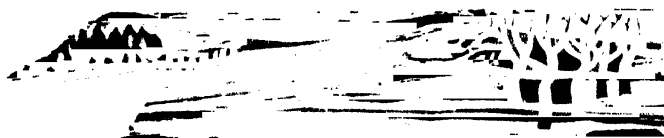
I am always dreaming of a paradise where gods are in enjoyment of an infinite leisure rich in purposeless beauty and irresponsible playfulness. I have occasional glimpses of the land of the immortal

but a life burdened with propaganda ever keeps me weighed down into the centre of clamouring claims where time and space are choked into death with good intentions.

I am sure, it is not very difficult for you to pay us a short visit before I take my journey to that bourne from which no traveller ever returns.

In spite, of strenuous obligations to be solemnly useful to society, I try to imitate gods and turn utility into play. I go about from province to province with my party of dancers earning a great deal more praise than profit. I hope it may tempt you to come to us and have an opportunity to enjoy a welcome tumultuous with music and dance.

Ever yours  
( sd. ) Rabindranath Tagore.



## Book Review. "Deepa Mala" by Prof. M. Mangalik.

(The Indian Press Ltd. Allahabad)

Prof. Murarisharan Mangalik has gleaned in this compilation extracts from the convocation addresses delivered by eminent thinkers at various universities of India. It appears he has taken great pains in selecting the extracts; but considering the great importance of such a selection to the young as well as those who are in quest of a right perspective in matters educational, such a book is of immense value and the very able manner in which Prof. Mangalik has executed his task should amply repay the pains he has taken. The students who attend the convocation are, most of them, at a critical juncture in their lives; they yearn for a 'kindly light, amidst the encircling gloom' and the addresses almost invariably offer

a guidance which hardly ever fails to inspire and mould the intellects into that attitude of life which alone is of material value on the eve of entering life. So far as those who are devoting their energies to the cause of education are concerned, the book is of value in as much as in it they will find a presentation of the problems of education by minds that are free to regard education from a standpoint and vantage-ground, much wider and far different from those who are entangled in the more immediate concerns of education. What the presentation lacks in technical minuteness, it more than compensates by the vision that attempts to harmonise all the varied interests that are inextricably woven in the texture of life.

D. S.

(Continued from page 50)

the *Utsav* this year was the presence of a large and representative gathering of ex-students who evinced great interest in the recent developments of their Alma Mater.

On the 7th. Pous Gurudev conducted the service in the Mandira. On the 8th. Pous C. F. Andrews delivered a sermon on Jesus Christ in celebration of the Christmas Eve. Later on he presided over the annual general meeting of the Asramika Sangha. At 9 a. m. there was the sitting of the Visva-Bharati Parishat under the presidency of the Founder-President. The annual report was presented by the General Secretary together with the audited accounts of the concluding year. After a short discussion the report as presented was accepted by the Parishat.

As usual thousands of people from the neighbouring villages enjoyed the fun of the fair.

...

## Alumni News.

On the morning of the 8th of Pous (the 23rd December, 1934) the old students of the Visva-Bharati assembled before the Adi-Kutir and in a procession met under the Amra-Kunja where the General Meeting of the Ashramika-Sangha began under the presidency of C. F. Andrews. The President addressed the meeting in a few words re-affirming the ideals of the Asrama and appealing to the alumni of Visva-Bharati to share the responsibility of helping forward the great cause of their dear *Alma Mater*. He then made touching

references to 'Bara Dada' Dwijendranath Tagore, Ajit Kumar Chakravarty, Santosh Kumar Mazumdar and Willie Pearson.

The meeting was then adjourned, and was resumed in the afternoon at "Uttarayana" under the presidency of S. Nepal Chandra Roy when the business items were transacted.

The following were elected as life members of the Ashramika-Sangha.

1. S. Subir Tagore.
2. Syta. Purnima Tagore.
3. " Leela Majumdar.
4. S. Hirendranath Mullick.
5. " Birendramohan Sen.
6. " Keshab Chandra Sen.
7. " Sudhiranjan Das.
8. " Birendranath Basu.
9. " Dilip Kumar Roy.
10. " Girijabhusan Mondol.
11. " Prafulla Chandra Sen.
12. " Apurba Kumar Chanda.
13. " Anil Kumar Chanda.

These make 42, the total number of life members. The life membership fund amounting to Rs. 840/- is invested in banks in deposit a/c

The Executive Committee for 1935 was formed with the following persons.

1. Sudhiranjan Das.
2. Dhirendramohan Sen.
3. Pulin Behari Sen.
4. Amsulekha Basu, (Secretary,  
Calcutta Branch.)
5. Rathindranath Tagore, Treasurer,
6. Surojranjan Choudhuri, Secretary
7. Santidev Ghosh, Asst. Secretary.

A sub-committee was formed to draft

a constitution of the Sangha, with Pulin Behari Sen as the Convener.

...

The second Annual Gathering of the Ashramika Sangha (Calcutta Branch) was held on the 9th. December last at the City College Common Room under the presidency of S. Nepalchandra Roy. The Annual Report & Accounts being read and accepted, S. Achyuta Sarkar read a paper in course of which he discussed how the ex-students could be of assistance to the growth and development of Visva-Bharati and he also made a few suggestions as to its means. These were adopted by the meeting after discussion, and a committee consisting of S. Surojranjan Das, S. Bibhuti Gupta, S. Pulin Sen and S. Achyuta Sarkar was then appointed to meet Gurudev and to discuss the feasibility of these suggestions.

The following members were elected to form the executive committee of this Sangha for 1935 :—

Amsulekha Bose—Secretary, Ajit Ray and Judhajit Chakravarti, Assistant Secretaries; Pulin Sen—Treasurer; Sudhamsu Sarkar—Member-in-charge of Library (proposed); Nirmal Chatterjee, Hiren Mallick, Ajay Sen, Satyen Bisi, Kshemen Sen, Saurindra Chaudhuri, Birendra Bose, Sudhiranjan Das, Bibhuti Gupta, Achyuta Sarkar, Reba Sarkar, Mandakini Chatterjee—ordinary members.

S. Santwana Guha, formerly of Siksha-Bhavana died in the Rajsahi Jail on the 19th December last. S. Guha had distinguished himself as the author of a number of books.

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# VISVA-BHARATI NEWS



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Number Eight

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Win your release in the air, O bird,  
let not thy wings be timid.  
Yield not to the lure of the easeful nest,  
to night's enchantment.  
Dost thou not feel the hidden hope  
that hums in thy dream  
When thou sleepest,  
and in the expectant dark of the dawn  
the silent promise that reveals itself  
as it rends the veil from the face  
of the bud?

*Rabindranath Tagore*



## নুটু

ফাল্গুনের পূর্ণিমার আমন্ত্রণ পল্লবে পল্লবে  
 এখনি মুখর হোলো অধীর মর্ষর কলরবে ।  
 বৎসে, তুমি বৎসরে বৎসরে  
 সাড়া তারি দিতে মধুস্বরে,  
 আমাদের দূত হয়ে তোমার কণ্ঠের কলগান  
 উৎসবের পুষ্পাসনে বসন্তেরে করেছে আহ্বান ॥

নিষ্ঠুর শীতের দিনে গেলে তুমি রুগ্নতম্বু ব'য়ে  
 আমাদের সকলের উৎকণ্ঠিত আশীর্বাদ ল'য়ে ।  
 আশা করেছিছু মনে মনে  
 নব বসন্তের আগমনে  
 ফিরিয়া আসিবে যবে লবে আপনার চিরস্থান,  
 কানন-লক্ষ্মীরে তুমি করিবে আনন্দ-অর্ঘ্যদান ॥

এবার দক্ষিণবায়ু ছুঃখের নিশ্বাস এল ব'হে ;  
 তুমিতো এলেনা ফিরে ; এ আশ্রম তোমার বিরহে  
 বীথিকায় ছায়ার আলোকে  
 সুগভীর পরিব্যাপ্ত শোকে  
 কহিছে নির্বাকৃবাণী বৈরাগ্য-করণ ক্রান্ত সুরে,  
 তাহারি রণন-ধ্বনি প্রান্তরে বাজিছে দূরে দূরে ॥

শিশুকাল হতে হেথা সুখে ছুঃখে ভরা দিনরাত  
 করেছে তোমার প্রাণে বিচিত্র বর্ণের রেখাপাত ।  
 কাশের মঞ্জরী-গুড় দিশা ;  
 নিস্তরু মালতীঝরা নিশা ;  
 প্রশান্ত শিউলি-ফোটা প্রভাত, শিশিরে ছলোছলো ;  
 দিগন্ত-চমক-দেওয়া সূর্যাস্তের রশ্মি জলোজলো ॥

এখনো তেমনি হেথা আসিবে দিনের পরে দিন,—  
তবুও সে আজ হতে চিরকাল র'বে তুমিহীন ।

ব'সে আমাদের মাঝখানে  
কভ্ যে তোমার গানে গানে  
ভরিবে না সুখ-সন্ধ্যা, মনে হয় অসম্ভব অতি,  
বার্ষে বর্ষে দিনে দিনে প্রমাণ করিবে সেই ক্ষতি ॥

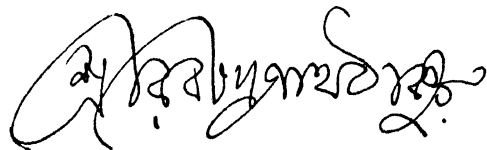
বাবে বারে নিতে তুমি গীতিশ্রোতে কবি-আশীর্ব্বাণী,  
তাহারে আপন পাত্রে প্রণামে ফিরায়ে দিতে আনি' ।

জীবনের দেওয়া নেওয়া সেই  
ঘুচিল অস্তিম-নিমেষেই ;  
স্নেহাজ্জল কল্যাণের সে সম্বন্ধ তোমার আমার  
গানের নির্মালা সাথে নিয়ে গেলে মরণের পার ॥

হায় হায় এত প্রিয় এতই দুর্লভ যে-সঞ্চয়  
একদিনে অকস্মাৎ তারো যে ঘটিতে পারে লয় ।  
হে অসীম, তব বক্ষোমাঝে  
তার বাথা কিছুই না বাজে,  
সৃষ্টির নেপথ্য সেও আছে তব দৃষ্টির ছায়ায় ;—  
স্তব্ধ-বীণা রঙ্গগৃহে মোরা বৃথা করি হায় হায় ॥

হে বৎসে, যা দিয়েছিলে আমাদের আনন্দভাণ্ডারে  
তারি স্মৃতিরূপে তুমি বিরাজ করিবে চারিধারে ।  
আমাদের আশ্রম-উৎসব  
যখনি জাগাবে গীতরব  
তখনি তাহার মাঝে অশ্রুত তোমার কণ্ঠস্বর  
অশ্রুর আভাস দিয়ে অভিষিক্ত করিবে অন্তর ॥

১৮ মাঘ, ১৩৪১ ।



## A Letter From A Friend

(From the late Satyendranath Dutt to Rabindranath)

শ্রীচরণেষু—

আজ নীরবে যাব প্রণাম ক'রে  
 একটু শুধু নিয়ে পায়ের ধুলো,  
 মপে মোদের প্রাণের অর্ঘ্য, কবি,  
 বলব নাকো বাক্য কতকগুলো।  
 বাক্য যে আজ শুধুই জ্বালার মালা,  
 হৃদয় সে যে রক্ত বাথার ডালি,  
 মৌন মুখে তাই তোমারে দেখি  
 'তিরিশ' কোটির নয়ন দিয়ে খালি।  
 শঙ্কা-মূঢ় স্বদেশবাণীর পাশে,  
 দেখি তোমায়, আত্ম-বোপের স্বামি,  
 অভিচারের মল্ল যখন ঘোলা  
 আকাশ জুড়ে নামে অকাল নিশি ;—  
 জগৎ যখন নিচ্ছে বিভাগ ক'রে  
 মারণ এবং উচ্চাটনে মিলে  
 সে সঙ্কটে, সত্য-অমুরাগী !  
 আত্মপ্রদ মন্ত্র তুমি দিলে।  
 আত্মনিষ্ঠ মানুষ স্বয়ম্ভুত,  
 মন ব'লে তার একটা মহাল আছে,  
 ভয়ঙ্করের ভোজবাজীতে বঁড়  
 খাজনা আদায় হয় নাকো তার কাছে  
 সেই মহালের খবর তুমি দিলে,  
 মর্যাদা জাগে তোমার তূর্য্যরবে,  
 মানুষ ব'লেই প্রাপ্য যে মর্যাদা  
 সে মর্যাদা পেতে হবেই হবে।  
 সত্যকথা সত্যযুগের কথা,  
 কলিযুগে চারদিকে তার মাটি,

কলির মানুষ আমরা ভাবি মনে  
 কামান যা' কয় সেই কথাটাই খাঁটি।  
 গোলন্দাজের গোলা যে বোল বলে  
 সেই বুলিটাই বুঝি চরম বলা,  
 আজ দিয়েছ তুমি সে ভুল ভেঙে  
 তিরিশ কোটির ঘুচিয়ে মনের মলা।  
 অপ্রমত্ত তোমার সরস্বতী  
 ভূভারতে দান করে আজ তোমা,  
 সঞ্চারে বল আত্মাতে আত্মাতে  
 বাক্যে মনে সত্য হবার আশা।  
 সাঁচার আদর জাগছে তোমায় হেরে  
 মিথ্যাচারের মহাজনীর হাটে,  
 কুণ্ঠিত দীন মনের উপর থেকে  
 ক্রকুটিময় মেঘলা বুঝি কাটে।  
 জীবন যাদের অসম্মানের বোঝা,  
 তলিয়ে যারা আছে অবজ্ঞাতে ;  
 ইচ্ছা করার সহজ শক্তিটুকু  
 লুপ্ত যেন পঙ্গু পক্ষাঘাতে ;—  
 তাদের তুমি মুখ রেখেছ, কবি,  
 হান্ধা ক'রে দিয়েছ ঢের লাজে,  
 সবার দুখের ভাগ নিয়ে স্নেহাতে—  
 তকমা ছেড়ে এসে সবার মাঝে।  
 সারা ভারত ঋদ্ধ তোমার ত্যাগে,  
 ঘুচল এবার টুটল মনের জরা ;  
 তিরিশ কোটির প্রাণের স্পন্দ, কবি,  
 তোমার প্রাণের ছন্দে প'ল ধরা।

## ✓ The Visva-Bharati Quarterly.

We need not explain why we want to revive the Visva-Bharati Quarterly; rather, we should explain why it was abandoned for so many years. Those who are acquainted with the Journal have not ceased to protest that they have lost contact with something that used to serve as the meeting place of such minds as are always eager to share thoughts and fruits of research. It is gratifying to know that the old Journal did serve a need. In that sense, the suspension of the Journal has had the value of bringing home to us our responsibility to maintain an organ which not only served to acquaint the outside world with what little work was being done here in seclusion but kept us in constant touch with sympathetic minds in all parts of the world, which made us feel that the Visva-Bharati was something very much vaster than the Institution localised at Santiniketan.

In one sense we confess to a sense of diffidence in re-starting the Quarterly: that because we cannot this time assure ourselves of the editorship that distinguished its predecessor, although Sriyut Surendranath Tagore, the former editor, has kindly consented to co-operate with us and help us as much as he can. However, in another respect we feel justified in hoping that the new journal will fill a greater need than was filled before. For the old Quarterly, distinguished though it was, had its scope limited to efforts of a scholarly character. Of course, the Poet's writings were always there, assuring the trees and the sky and the August rains of their place in the development of human personality, as much as the shelf and the desk. Nevertheless, it holds true that a part of this Institution, a most

vitaly important part, remained mute in its pages. That part is Kala-Bhavana (Art Department). It is not that Kalabhavana must necessarily remain dumb in the world of letters, nor that its voice was deliberately shut out from the Journal—thanks to Rabindranath, we are here free from academic aggressiveness—, but somehow the artists were shy of “talking” then. Now, however, that quiet creative work of several years is justifying some confidence and the Santiniketan School of Art has evolved for itself its characteristic expression, the artists have agreed to look round their studios for a while and “talk” in the intervals of their work.

It may be asked how we expect to reconcile in the pages of the same journal, the sedate erudition of the scholar with the vagabond hankering of the artist. The answer is:—no one need do it, for Santiniketan has already done it. Here we find scholars poring over ancient manuscripts within walls on which the artists are busy making frescoes. The one does not suspect the other, for both are the nurslings of the same genius. Just as in Santiniketan both have contributed to the uniqueness of the atmosphere without either having to compromise with its loyalty to its *swadharma*, so it is not too much to hope that the pages of the new journal will gradually discover for it a harmony that will do justice to the many-sided activities of the place.

As one of the reasons for the Journal being undertaken is to maintain our contact with the outside world—for our seclusion is not the isolation of a hermitage—we shall always be grateful for contributions.

K. K.

## Santiniketan and Sriniketan.

It is with a heavy heart that we announce here the death of Sreejukta Rama Kar. The melancholy event took place at the Chittaranjan Sevasadan Calcutta on 19th. January.

She leaves behind a gap which will be almost impossible to fill up. The loss to the Asrama in general and the music department in particular is irreparable. To many of us she was a dear friend and a most valued colleague and we shall ever miss her in our special gatherings which she so often had thrilled with her exquisite songs. To her husband, Surendra Nath Kar, her mother and relatives, we offer our deepest sympathies.

...

His Excellency the Governor of Bengal paid a visit to Santiniketan on the 6th. of February. He arrived by a special train from Suri at about 11-30. in the morning and after an hour's stay at the Asrama returned to Suri.

...

Sreeniketan celebrated its anniversary on the 23rd Magh, the 6th February.

...

The following is the tour programme of Rabindranath for the month of February:—

6th. February. Departure 3-38 p. m.

7th. " " Arrival, Benares 7-30. a. m.

8th. " " The Convocation Address of the Hindu University.

9th. " " Departure by car for Allahabad.

Arrival in Allahabad sometime in the afternoon. Ladies' Meeting. 7. p. m. Organised by Mrs. Pur-nima Banerjee.

10th. February Municipal Address. 3-30. p. m.

Garden party by the Bengali Public 4-30. p.m. (Organised by Sir Lal-gopal Banerjee).

11th. " " The Annie Besant School anniversary 4-30. p. m.

12th. " " Address in the Senate Hall. 3-30. p. m.

13th. " " Departure for Lahore. 10-37 a. m.

14th. " " Arrival in Lahore 8-30 a. m.

Public Dinner.

15th. " " Address at the Panjab Students' Conference.

16th. " " Recitation under the auspices of the Y. M. C. A.

17th. " " Concluding remarks at the Conference.

From Lahore he goes to Delhi.

...

The Visva-Bharati Publishing Department has arranged for all the religious discourses of Rabindranath to be re-edited and published in a series of three volumes, the first of which has just come out. The other two volumes are already in the press.

...

On the 6th of January a party of 25 delegates from the Calcutta Session of the Indian Science Congress paid a visit to the Asrama. They spent the whole day here visiting the various departments at Santiniketan and Sreeniketan. For their entertainment we made arrangements for some music and dancing in the evening.

...

Mr. M. Senda and a party of seven Japanese ladies and gentlemen paid us a visit on the 12th. January. In the party there was the celebrated artist Nasu who

has been specially commissioned to fresco the walls of the Mulagandhakuti Vihara. The Japanese visitors appreciated very much our style of dancing and expressed the hope that it would be possible to arrange for a party of our students visiting Japan some time in the near future.

...

The President has nominated Sreejuth Sudhirañjan Das, Barrister-at-Law, to be a member of the Samsad for the current year.

...

The American dancer Sree Ragini Devi with her party spent a few days in the Asrama towards the end of January. She gave a lecture on Indian Dancing on the 27th. January and the next evening gave us a full dancing programme of her party. The dancing of the great southern dancer Sreejuth Gopinath was very much appreciated by the large gathering that flocked to the Sinhasadan.

...

We are glad to announce that arrangements are being made to bring out the

Visva-Bharati Quarterly again. The first number in the new series will be published on the 7th. of May synchronising with the 74th. birthday of Rabindranath. Krishna Kripalani will be the General Editor. The editorial board will consist of Rathindranath Tagore, Nandalal Bose, Kshitimohan Sen, Premchand Lal, Mani Lal Patel ( Manager ) and K. R. Kripalani. ( Editor )

..

## Alumni news

Raghubhai Nayak of Bombay is sailing towards the middle of this month for Germany where he will prosecute higher studies in the University of Freiburg. We wish him all success in his studies.

...

Santilal Shah has received the doctorate of the University of Bonn in Germany. We send him our hearty congratulations.



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# VISVA-BHARATI NEWS

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Volume III

March, 1935

Number Nine

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## Santiniketan Song

SHE is our own, the darling of our hearts, the *Santiniketan*.  
Our dreams are rocked in her arms.  
Her face is a fresh wonder of love every time we see her,  
for she is our own, the darling of our heart.

In the shadows of her trees we meet,  
in the freedom of her open sky.  
Her mornings come and her evenings  
Bringing down heaven's kisses,  
making us feel anew that she is our own, the darling of our heart.  
The stillness of her shades is stirred by the woodland whisper ;  
her *amlaki* groves are aquiver with the rapture of leaves.  
She dwells in us and around us, however far we may wander.  
She weaves our hearts in a song making us one in music,  
tuning our strings of love with her own fingers,  
and we ever remember that she is our own, the darling of our heart.\*

*Rabindranath Tagore*

---

\* Translated by the author from his original Bengali song.



## Santiniketan and Sriniketan.

(Extracts from the proceedings of the Samsad.)

A meeting of the Samsad was held at 6, Dwarkanath Tagore Lane, Calcutta, on Monday the 4th of February, 1935.

Present:—Sudhir Kumar Lahiri (in the chair), Charu Chandra Bhattacharya, Jitendramohan Sen, Dhirendramohan Sen, Nagendranarayan Choudhury, Tanayendranath Ghosh, Susobhan Sarkar, Nepal Chandra Roy and Rathindranath Tagore (Karma-Sachiva).

The proceedings of the 10th and 23rd of December, 1934, were read and confirmed.

1. (a) Resolved that the sum of Rs. 500/—received as donation from S. J. Sitaran Saksaria be earmarked for the promotion of Hindi studies at Santiniketan.

(b) Resolved that the sum of Rs. 19,000/—received from H.E.H. The Nizam of Hyderabad be earmarked for the construction of a Residential Building, called the Hyderabad House at Santiniketan.

2. The following were co-opted members of the Samsad for 1935:—Prasanta Chandra Mahalanobis and Apurva Kumar Chanda.

3. The following appointments were made:—

Charuchandra Bhattacharya—Secretary, Publishing Dept.

Surendranath Kar—Santiniketan Sachiva.

Gourgopal Ghose—Sriniketan Sachiva.

4. The following persons were elected ordinary members of the Karma-Samiti for 1935:—

Charuchandra Bhattacharya, Sudhir Kumar Lahiri, Kishorimohan Santra,

Jitendra Mohan Sen, Surendranath Kar, Gour Gopal Ghose, Dhirendramohan Sen, Susobhan Sarkar.

5. The following persons were elected ordinary members of the Publishing Board for 1935:—

Sudhir Kumar Lahiri, Kishorimohan Santra, Hiran Kumar Sanyal, Susobhan Sarkar, Dhirendramohan Sen, Amal Home, Jivanmoy Roy, Nihar Ranjan Roy, Achyuta Chandra Sarkar and Nepal Chandra Roy.

6. The following persons were elected representatives of the Samsad to the Santiniketan Samiti:—Kishorimohan Santra and Sudhir Kumar Lahiri.

7. The following persons were elected representatives of the Samsad to the Sriniketan Samiti:—Nepal Chandra Roy and Prasanta Chandra Mahalanobis.

The Karma-Sachiva reported the desirability of reviving the Visva-Bharati Quarterly Journal and informed the members that the Pratisthata Acharya was pleased to sanction Rs. 1,000/- from the President-Fund towards the expenses.

8. (a) Resolved that the Karma-Sachiva be requested to make arrangements for the publication of the Visva-Bharati Quarterly at an early date provided that Rs. 1,000/- be available from the President's Fund.

(b) Resolved further that sanction be granted for additional expenditure up to Rs. 500/-, if necessary, for the publication of the first four issues.

9. The following persons were elected ordinary members of the Visva-Bharati:—

## Letters From Abroad

(From Mr. C. F. Andrews)

My dear friend.

I have been unable to write but I have never for a moment forgotten you in these busy and distracted days and I cannot tell you the strength it has given me to have your calm spirit with me. It has been everything to me; and I have not forgotten also your own parting warning to me to maintain calm in the midst of activity. I find I can get my full time of quiet in the early morning and again in the evening. The sun is up here by half past four, and I wake without any effort about an hour before that, and people do not rise before six o'clock, so that the morning time is quite still. The evening is more difficult and I have not been so regular. There I must try to get more time for I feel the need very deeply indeed.

I wrote in my last letter that if the passive resistance began again I should probably court arrest but Mr. Gandhi is utterly against it in my peculiar circumstances and I can see his reasons. Perhaps the deciding factor—and it is well when in doubt to rest the case upon a simple issue—is that I have made a promise to my mother in her illness and I must not break it. So I am booking my passage and leave South Africa on February 21st. I shall hope to reach India two months later on April 21st all being well. My whole heart is set on coming direct to the Ashrama before the boys leave and receiving your blessing and offering thanks to God there first of all on my return.

Pretoria, I do hope the holidays will not have begun.  
 Jany. 14. I wonder if you could so arrange that this should be the case if it did not mean much dislocation of school plan. I think it is about the time. You would give me 3 or 4 days grace and I would make my plans accordingly. I see if I came by P. & O., I might even arrive in Bombay on April 17 and reach you on the 19th. But would a week later be too late for you i. e. reaching you on April 26th? You will be amused, I expect, at my making plans so early, but oh! if you only knew the homesickness to get back to India that everyday here brings with it, you would understand! I remember your writing to me from England that you were in a besieged fortress and my letter had brought you food.

That is my own experience here in this world of intrigue and hate, and can you wonder if I look back to the peace of the Ashrama as a kind of dream or haven of rest. I feed on that picture day by day and it sustains me. Could you write to me C/O. Mrs. Andrews, 44, City Road, Birmingham, England? I can manage to get to Bombay by April 17th if that would suit you better.

I have been living most of my time with Mr. Gandhi himself and have learnt to know him as a friend. He is all that we in India felt him to be and more besides, a saint of the heroic type, a saint of action rather than of contemplation, essentially Indian in his inner life though touched by the activity of the west. Every day I see more and more the magnificent heroism of his position and the originality

of his mind and the tenderness of his nature. Yet much as I wished to do so (for his noble character was transparent) I could not *love* him immediately, instinctively, as I loved you when I saw you in England. I did not, of course, expect that to be repeated in its intensity, for it was a unique experience which *could* never be repeated. But I did expect with all my overflowing love of India to find that love running freely between us. It has done so to a certain extent, but not as it did at the Ashrama or in Bengal. The fact is you in Bengal have spoilt me! You have accepted me with such abandon and unreserve and my own nature has so easily responded. But here I find I have to cut channels for love to run freely and to get past the barriers of mere kindness and friendliness which fall short of true love. The former I have been receiving in an overwhelming degree from all Indians here: the latter—true *love*—I shall hope to receive in time if I can only give myself enough in simple ways and be patient. Of course it is a new Indian element—the Gujrati character—which I am now exploring and I do not find it as natural to me as the Bengali. There are also strange omissions. For instance, when I am walking with you at sun-set or sitting in the moonlight I only want to be quiet and share your stillness of spirit and then I am supremely happy and love flows in a hundred unseen ways. But this unity of spirit I cannot as yet feel with my new Gujrati friend: for it does not seem to exist for him. But if on the other hand I do some simple act he is deeply touched and love flows forth.

When I get home to you again I must tell you all his thoughts on life, his *sadhana*; little by little I am getting to know these. But, of course, they were far beyond the limits of a letter.

I have read with interest Evelyn Underhill's 'The Mystic Way'. I was very disappointed with her setting—her contrast between India and the West, which keeps coming in like a refrain. In a way the book has been built up on this framework and written at a time when she knew but little of Indian religion. Then, as far as I can see, she met you and this has made her profoundly modify her original position and she has written her introductory chapter in the light of what she learnt from *you*. That has *just* saved her from a travesty. But she has not modified enough and ought to have written her book all over again in the light of her new experience, as it is she has merely brought in tags of quotation from you which all disprove her main position of a 'passive' East that has no thought of the 'Becoming' in God's nature, but only of His 'Being'. Then she has been obsessed by that arrogant thought that everything in Hinduism that has a "Christian" ring about it has been derived from the Syrian or Nestorian Church, and therefore is non-Hindu. I have played with that thought long enough to know its arrogance and I am thoroughly ashamed of myself for having done so. All this kind of thing is historical *rubbish*, and ought to be cleared away. But in this book it has a prominent place and vitiates the whole position. I feel inclined to urge *her* to do what she advised about Ajit's essay on the Infinite. She should rewrite her book dealing only with the one subject she knows namely the Christian mystics. Her Eastern picture is as misleading as \* Ajit's western picture was, indeed much more so!

\* The late Ajitkumar Chakraverty, adhyapaka, Santiniketan.—Ed.

Such a book as this shows me more clearly than ever the need of the work you contemplate doing—the publication of Kabir and other works, in translation form, in such a way that the spiritual western mind can easily grasp their significance. It is this slow process of mutual education which must be carried on if books like this are to be avoided; and you yourself have now opened the door which was almost closed before and broken down the barriers of prejudice which were obscuring the issues. There was never such a time for a great advance and if your health holds good and you can get the quiet you need it will be made. I can imagine no greater message, 'peace and good will' among men.

And now I want to tell you a thought that is gaining ground with me every day; it is coming clear through a bitter experience here and elsewhere. The 'race question' I feel certain, is the most pressing of our own age. In a few generations we may get to a rigid caste-system not for one country only but for the whole world. On the other hand it may be broken down at the outset before it has gained full possession. I have had two experiences with regard to it. The past was my missionary experience. But there has been profound disappointment. The sense of patronage, of possession, of dominance, is so strong in the societies which send out men and women to preach the Gospel of the lowly Christ that race pride grows and battens on missionary ardour and is not checked by it, except here and there, among the few. The second has been my practical experience - the direct attack, the controversial method, the hammering at the very doors of the citadel such as intermarriage, equal political rights etc. etc. I have done a great deal of

such hammering since I came out to India and I have been hammered in turn. Now again, here in South Africa, I am seeing the results of what may be called the 'direct attack'. They are noble, they are magnificent, but they are not final.

Then there has come to me a new experience a new vision—and this has come through you—you told me in a letter from America that you felt with me that this was the greatest issue of our own generation, and I began to think over your own relation to the problem and I saw that you proceeded from within outward, not, as I had previously done, from without inward. I saw how the publication of your books, written not directly on this question but giving instead your heart in its simplicity to your fellow men in the west, without a word of controversy or blame, with love and simplicity alone,—I saw how your books began to break down barriers manifold. I was struck by the fact that by far the most interesting letters I had about you came from Australia and Canada, places where you yourself in the body would have difficulty even in landing. Then you told me on my leaving for South Africa "I wish I could come with you" and then to my delight I have been finding that you had already come. I told you how the very first book I saw in South Africa on an English-man's table was 'Gitanjali'. That was in Durban. Here in Pretoria it is the same. I have preached in both Cathedrals and quoted from your poems and have found that you were already known. The fact of my mentioning you has gained me many friends among my own people who would otherwise have regarded me as a busy-body. In both places I have already been asked to lecture in public about you and

people have said to me 'My thoughts about India and Indians have wholly changed since I read that book'. Now of course I know that this is because you are you! I mean there is your genius, which is a factor beyond all human calculation. But there is something further. Even you, being you, might have used your genius otherwise e.g. by controversial writing or by active attack. But you did not do so. You found your own spirit in love; you kept—at how great a struggle!—your own *shanti*; so that while the battle was being waged against the citadel, you were already undermining the ground and showing the true way to bring about its surrender, I am not in any way exaggerating but keeping to very simple fact, when I say that both among Indians and English alike out here in South Africa the greatest good I have been able to do to bring peace and love, instead of strife and hate, has been through my friendship with you and through the place you now hold in the heart of East and West alike.

And so I have got this new experience. I cannot be a missionary again of the old type. That has gone by for ever and you have delivered me from that bondage. I

cannot again personally engage in the old hard controversial frontal attacks, which occupied so much of my time and energy in the past and embittered my spirit, and made me lose my *shanti*. On the other hand I long to learn from you and to be with you and sit at your feet. I feel now after all this bitter experience that it is only by *religious* changes in mankind, realised by the young and taught to the new age, that these old hatreds are to be overcome; and I see that those religious changes must come, not through party or sect or dogma, not through the old conventional Christianity I once professed, but through something deeper and fuller of the love of God, something wider than my old ideas and more pervasive and penetrating than my old path of action.

We are under martial law. The Boer commanders are all out. There are two Gods worshipped here, Money and Race. It is such a comfort to go from the atmosphere of their worship to the little suffering Indian community in all its poverty and unity and love.

Your own friend,  
Charlie.

(Continued from page 66)

Bankim Chandra Roy, R.B. Gurusevak Upadhyaya, Biswanath Mukherjee, Ajit-Chandra Chakravarti, Sailesh Chandra Chakravarty, Hemendralal Roy, Prabhat Chandra Gupta and Santi Priya Bose.

### Santiniketan Samiti, 1935.

#### *Ex-Officio.*

1. Rabindranath Tagore.
2. Charuchandra Dutt.
3. Debendramohan Bose.
4. Rathindranath Tagore.
5. Surendranath Kar.

#### *Elected.*

6. Nandalal Bose.
7. Dhirendramohan Sen.

8. Krishna Kripalani.
9. Nagendranarayan Choudhury.
10. Pratima Debi.
11. Tanayendranath Ghose.  
*President's Nominees.*
12. Sudhakanta Roy Choudhury.
13. Anil Kumar Chanda.  
*From Sriniketan Samiti.*
14. Kalimohan Ghose.  
*From Samsad.*
15. Kishorimohan Santra.
16. Sudhir Kumar Lahiri.  
*Co-opted.*
17. Kshitimohan Sen.
18. Hemendralal Roy.

## Alumni News.

To,  
The Secretary,  
The Asramika Sangha,  
Santiniketan.

My dear—,

I have just received the invitation of the Sangha to attend its annual gathering this time during the Pous Festival. I am sorry to say that in spite of my eagerness to join you all, at present I am not in a position to do so. So, please convey our hearty greetings and *namaskars* to all the members who assemble there. I am sending herewith my yearly subscription for ordinary membership with the form duly filled up.

Immediately after my leaving the Asrama, I had the occasion to be present at a meeting of the Sangha in the City College buildings. Then I had expressed a desire of mine towards an attempt to start a Western India Visva-Bharati Sangha, to be consisted of the ex-students and ex-teachers of the various departments of the Visva-Bharati, Santiniketan.

After my coming here, I have been meeting some of the Santiniketanites here in this connection and to my joy most of them have appreciated the idea and expressed a desire to co-operate heartily. We have just prepared a provisional list of such members as could be traced by the range of our memory and acquaintance. You will be surprised to learn that the total reaches up to 100 and the number of those in Bombay proper, apart from Ville Parle which has 11, is about 25. This includes persons following various lines of profession. Some of them are proprietors of schools run on

Santiniketan lines, teachers, journalists, artists and musicians. They always like to hear about the progress of the Asrama.

We are just drafting a circular to be sent for consideration and suggestion of the members spread all over the western parts of India. After that, we intend to form a local Sub-Committee to materialise the whole plan with its chief centre in Bombay. We have a mind to inaugurate it by a festival by the time the coming Summer vacation begins. It is through such a Sangha that we want to express our love for the Asrama. If we, limited as our resources are, cannot materially help the Asrama, we will certainly try to spread its educational ideals and prevent anybody trying to damage it deliberately.

We want this body to form a chain of unity among the Alumni of the Asrama and a connecting link between the present and the past students and teachers of *Amader Santiniketan*.

We eagerly expect the co-operation of the Head Office at the Asrama in this endeavour of ours.

Mrs. & Mr. Vakil, Mrs. & Mr. B. Shukla, Mr. Mosoji and Mrs. Biju Ben, and all of Ville Parle convey their *namaskars* to Puja Gurudev, and all others.

Hoping to hear from you,  
Yours sincerely,  
Sd. Pinakin Trivedi.

My residence;—  
Suman Villa,  
Juhu Road,  
P. O. Ville Parle. Bombay Sub.

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A

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BY

RABINDRANATH TAGORE

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**Editor—Rathindranath Tagore**

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# VISVA-BHARATI NEWS





## Santiniketan and Sriniketan

The Visva-Bharati Training Camp for rural work was held at Adityapur for the first fifteen days of March. Dr. Premchand Lal, Kalimohan Ghosh and Prabhat Chandra Gupta were in charge. Students have shown keenness in the projects undertaken and in many ways the camp has shown better results than the last year's. The College has taken a definite step towards the path pointed to by the Founder-President, who has watched ever with an anxious eye the progress of the College and has hoped that it would grow into a healthy atmosphere of wholesome education.

...  
'The Educational Institutions at Santiniketan', (Bulletin No. 4, price 2 as.) has recently been revised, enlarged and reprinted. Among the additions are to be noted the outlines of Music courses, and those meant for advanced students in the College section. 'The Abridged Syllabus and Courses of Studies in the School', (Bulletin No. 17, Price 4 as.,) has just come out.

...  
Sjs. Jumnalal Bajaj, his wife and Sitaram Saksaria visited Santiniketan on the 5th March.

...  
V. Devachar has been appointed as a temporary Adhyapaka of Tamil.

...  
Durgaprosad Panday, Sahitya-Sastri (B. H. U.) has been appointed as an Adhyapaka of Hindi for a year at the first instance.

...  
The Sangit Bhavana has been shifted to "Purvatan" — the Ex-students' House;

and now that Sangit Bhavana has its own house, it is hoped that its growth would be stimulated. This provisional arrangement may be better than before, but the need for locating the School of Music and Dancing in a suitable building still remains.

...  
Miss Jeanson the Sloyd specialist in weaving is to be congratulated on the good progress of her work. In the morning she is conducting the classes of those who have advanced knowledge in weaving and in the afternoon senior students are being trained. The artistic designs of the articles are remarkable.

...  
Santiniketan closes on the 10th May, 1935 and re-opens on the 10th July, 1935, for the summer holidays. The Office will be open throughout for fresh admissions into the College and other departments. The latest copy of the prospectus may be obtained on sending 2½ as. postage stamps.

...  
Rabindranath proposes to stay at Santiniketan till the commencement of the summer holidays. The inmates of the Asrama will quietly celebrate his 74th birthday, on the 8th May, 1935. The first issue of the Visva-Bharati Quarterly is expected to be published on that date.

...  
Rathindranath Tagore (Karma-Sachiva), Mrs. Pratima Tagore (Pranetri), Dhirendramohan Sen (Adhyaksha, Patha-bhavana and Sikshabhavana) leave Bombay for Europe on the 26th March, by "Conte Rosso". They are expected back by June, 1935. The purpose of the tour is educational.

## To The Students

The Asrama should be made the creative centre of a richly diverse completeness of life offering scope for the educational training of its students. Provision should be made here, as far as possible, for the fullest development and application of their potentialities and opportunities given for training in different branches of knowledge.

Training in the use of limbs, development of the spirit of questioning, thinking and observation; cultivation of interest and enjoyment in trees, birds and beasts and the varied phenomena of nature; experience in the making of articles of daily use; habit of keeping one's living room and surroundings clean, healthy and beautiful; practice of cleanliness extending to the body, dress and personal behaviour through adequate observance of bath, wholesome discipline in eating, physical exercise and rest and careful maintenance of bodily and mental strength,—these are essential to the life of this Asrama.

Students must respectfully observe the rules and regulations, preserve proper manners in their mutual dealings as well as in their dealings with superiors, guests, officers and menials; cultivate social instincts and introduce such festivals and occasions for entertainment etc. as are favourable to their development.

Experience in helping others in distress and readiness to serve neighbours in every way; many-sided knowledge about one's own country and development of proper responsibility towards it; proper regard and love for peoples of other countries and unfoldment of sense of kinship, of justice, of respectful regard

for them in thought, in deed and in word; keeping up-to-date information about various social service organisations and new cultural experiments in other countries. In short, the aim of our education is that students should in the fullest sense be true to their humanity; and in their thoughts, feeling and behaviour express this truth.

1). Students should be helped from the very beginning in perfecting their sense-training. This is the first requisite towards self-reliance. Everyone needs in his daily life an exact sense of the proportion, quantity and quality of objects. Those whose faculties of perception have not been trained are insufficiently educated. In the curriculum of studies there should be a definite place for the training of the senses.

Along with this, students have to collect different kinds of soil, rocks, grains, fibres, and minerals and learn to distinguish between different specimens.

From early childhood they should be skilled in distinguishing between the different colours, and their delicate gradations and between different notes. It should be remembered that these training courses are not optional but compulsory.

2). Arrangement should be made that students use their faculties of observation in the Asrama and in the villages round about, and that they keep written records of such observations.

Within this limited field their experience of trees and herbs, birds and beasts, should be thorough and complete.

As they grow older, students should attain fuller knowledge of the life of the

villagers. They should have no vague ideas about the work of peasants, weavers, potters, oilgrinders and others, and their modes of life.

They should know about different festivals, rituals etc. observed in different villages and communities in the different seasons.

They should know about the economic and cultural variation amongst the people inhabiting Hindu, Mussalman and Santal villages. Details about the differences within particular communities should also be studied.

It is necessary to enquire and draw up reports about religious ceremonies, belief in ghosts and evil spirits, indigenous methods of medical relief and about facts relating to birth, death, marriage and worship in the villages.

All kinds of disability and distress in the villages should be traced to their sources by direct observation and analysis.

Every year at some fixed times students should be taken out on travels. They should thus be given opportunities of developing resourcefulness and hardihood. They must record their growing experiences of humanity and collect materials of many kinds worthy of preservation in a museum.

Physics, Chemistry, Botany, Agriculture and Meteorology should be properly studied here. Along with these Physiology and Hygiene should be studied under the guidance of a physician and acquaintance made with machinery with the help of a trained mechanist.

Houses are often being built and repaired in the Asrama. Students should be encouraged to take part in them adequately.

Carpentry, Weaving and Gardening all

of which are in progress here, should provide regular education to the students.

Arrangement should be made for producing articles of everyday use, such as—soap, ink and paper.

3). There should be well-marked areas around each unit of students' residence. The responsibility of making gardens in this area and keeping both the house and the surroundings clean and beautiful will rest entirely on the students residing in those dormitories. They must also look after the well-being of the plants and trees within those enclosures.

Not only the houses but their dress, beddings, carpets, seats and their own persons should be kept perfectly clean. They should be made clearly to understand that slovenliness in such matters is shameful, is uncivilised.

The furniture in the dormitories should be used carefully and regularly cleansed and arranged in an orderly manner.

Each student should keep a list of his personal belongings, such as—books, clothes and other articles. Any misuse or loss of such belongings should be duly and immediately notified to the authorities.

Students must know that it is highly discourteous to use anything belonging to another person without his permission.

On arising each morning they should greet each other and offer *pranam* to their teachers.

Students should understand that it would be their own insult if they do not obey the captain whom they themselves have elected. No student has any right to overrule the judgement given by an *adhyapaka*.

Insulting behaviour towards the menials of the Asrama will not be in any way tolerated.

On special days students themselves should serve meals to the menials. The latter should be invited to the festivities of the Asrama.

On fixed days residents of different dormitories should invite each other for social entertainment, decorate their rooms and create an atmosphere suitable for such fellowship.

In each dormitory they should elect a monitor who will be specially responsible for maintaining proper discipline and good behaviour in his own dormitory.

Each *adhyapaka* must identify himself fully with the social life of the Institution and various extra-curricular activities. Any lack of interest on their part is bound to affect the students.

Students should form "Vrati Balaka" and "Vrati Balika" organisations and regularly observe their daily work.

They should from time to time go to the villages and take part in anti-malarial campaign and such other activities.

Students should be made to understand that the basis of self-government lies in unabated and many-sided work devoted towards making our own particular neighbourhoods strong, self-reliant and in

every way well-organised. This they should understand through actual work and experimentation. They should carefully study the various social and economic obstacles which retard our country's progress.

Students should be adequately informed about the different humanitarian institutions and movements which are shaping the history of modern countries. They should be carefully saved from the danger of forming wrong opinions about the manners, customs and usages of other countries through indifference or adverse bias.

Above have been stated some of the essential considerations which in my opinion should guide our educational activities.

*Adhyapakas* should be given special responsibility to see that all rules and regulations in the Asrama are properly carried out, that no laxity occurs in its educational work and that all season-festivals and ceremonies of the Asrama are properly observed. At the end of every term their detailed report should be submitted to the Adhyaksha. \*

Rabindranath Tagore.

## Letters to Friends

( To. Sj. Mahadev Desai )

Dear Mahadeo,

First, let me make a confession—I have lost your letter—or very likely I took such a special care of it that it is not available even to me. However, I remember you asked me in your letter to explain to you the talk I had with you about *Ishopanishat*. For some time I

have been extremely busy and therefore I have no choice but to be brief.

*Ishopanishat* has, from human point of view, divided truth into two aspects:—one dealing with life and another with immortality. The characteristic note of this *Upanishat* is in the emptiness it lays upon the importance of both these

\* A talk to the boys of Santiniketan on their life at the Asrama.

aspects, none of which should be separated from the other. Avidya, which is the cult of the finite, deals with life—and according to *Ishopanishat* man should strive to live his full term of life in order to perform his *Karma*. For human beings, life is not merely a physiological process, but it is fulfilment of his *Karma*. True *Karma* is not a series of activities generated by blind impulse of instincts or appetites. *Karma*, which gives meaning to our life, cannot be performed in ignorance or loss of truth—physical and moral. When through the help of *avidya*, the science of the finite, our rational and moral life reaches its fulfilment, then it is saved. The life lived in pursuance of mere animal needs, guided by a superficial and empirical knowledge of this world, is death for man. On the contrary, the life that has perfected through enlightened *Karma*, which is not fixed forms of ritualism, or unthinking conformity to customs, but which represents in its varied activities Man's reason, and will, and power of aesthetic enjoyment, lays

the path towards the spiritual realisation of the infinite. For the infinite is nothing negative,—it is not an emptiness that can be reached through an absolute elimination of the finite, but in it the finite has its ultimate meaning. And therefore according to *Ishopanishat* *avidya* and *vidya* both have to be perfected and harmonised. The cult of the finite exclusively pursued leads us to no final goal and yet it gives us something which is concrete, but the cult of the infinite excluding the finite is an abstraction, it is an illimitable abyss of nihilism. The East in the modern time has been beaten in the race of life, because it has neglected to cultivate the science of the finite, and the West is being driven into conflict of passions and unmeaning multiplication of things because it has lost its respect for the cult of the infinite. The salvation of humanity lies in the meeting of the East and West in a perfect harmony of truth.

Yours affectionately,  
Rabindranath Tagore.

( Continued from page 74 )

The Thirteenth Anniversary celebrations of Sriniketan, the Visva-Bharati Institute of Rural Reconstruction, commenced on the morning of the 6th of February, 1935, when after the chanting of hymns and music, appropriate to the occasion, S. Rathindranath Tagore briefly reviewed the activities of the Institute from its very beginning referring specially to the workers who have helped forward the cause. Then Pandit Kshiti-mohan Sen performed the opening ceremony of the Industrial and Agricultural Exhibition in accordance with ancient rites. There were in the afternoon

physical feat demonstrations by the different Brati-Balaka organisations. In the evening the students of the Siksha-Satra staged "Bandibir".

On the 7th February a conference was held in the morning of all the teachers of the Primary Schools within the jurisdiction of Bolpur thana. It was presided over by Rai Kshitish Chandra Roy Bahadur, Inspector of Schools, Burdwan Division. An Association was formed of all the teachers of the Primary schools and important resolutions were adopted. In the afternoon was held the General meeting of the Visva-Bharati Central Co-operative Bank which was followed

by the Annual conference of Rural Societies organised by Visva-Bharati in which the Secretaries of the Societies read their respective annual reports, and the rural problems, that were brought forward, were discussed.

On the 8th instant a Women's Conference was held under the auspices of the West Bengal Branch of the All-India Women's Association, which was presided over by Mrs. S. N. Roy. Mrs. Protima Tagore, the President of the above branch, opened the conference. Several ladies addressed the conference and the President spoke on the resolutions passed at the last Karachi session of the All-India Women's Conference.

*Baul* and *kavi* songs, among other entertainments, drew a large audience during all the three days of the *Utsava*

...

### Vasantotsava

The Vasantotsava—Spring Festival—was celebrated on the *Dol-Purnima* day (the 20th of March 1935) in the midst of appropriate songs and dances. The inmates of the Ashrama were clad in yellow, and there was joy everywhere. Early in the morning a Vaitalik procession went round the Ashrama singing the Poet's well-known song welcoming the Spring time—"আজি বসন্ত জাগ্রত দ্বারে—"

At 7 in the morning a number of girl students started in a procession from the Kala-Bhavana Museum carrying flowers and fruits and other symbols of Spring and moving gracefully in rhythmic poses in tune with suitable song and music. The procession terminated in the Amra-

Kunja (mango-grove) where the Poet sitting on a beautifully decorated dais, gave in his inimitable way interesting readings from his drama *Falguni*. To the poet, he said by way of introduction; Spring is fraught with immense significance in that both the Poet and Spring act as re-vivifying agents when life withers in nature and man. He compared winter which cramps the life of seeds and plants to old age and decay, and spring which ushers in new life and vigour to the ever youthful mood of the poets. The reading which followed was a deeply suggestive dramatic representation of this idea.

In the evening some beautiful dancing displays, expressive of the spirit of some of the Poet's spring songs, were given by the students in the mango-grove which was very tastefully decorated with flowers, festoons and light. There were also songs and recitations. The Poet recited his poem "বসন্ত", and sung two songs composed on that very day. With the full moon overhead, this brilliant harmony of light and colour with the rhythmic movements of the dances presented a delightful spectacle quite in keeping with the joy and beauty that spring brings with it.

As usual, the festival attracted quite a good number of Indian and European visitors from outside amongst whom names may be mentioned of Mr. & Mrs. R. S. Pandit, Mrs. H. Ghose, Pandit Rishiram, Principal and Mrs. Pearce, Mr. B. H. Smith, Mrs. Coomaraswamy, Mme. Despres and Mr. J. Martyn (of Harrow).

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# VISVA-BHARATI NEWS

BIRTHDAY NUMBER



By Mukul Dey

(With kind permission of Abanindranath Tagore)

Vol. III.

MAY, 1935

No. 11.





## *THOUGHT RELICS*

I believe that there is an ideal hovering over and permeating the earth,—an ideal of that Paradise which is not the mere outcome of fancy, but the ultimate reality in which all things are moving. I believe that this vision of Paradise is to be seen in the sunlight, and the green of the earth, in the flowing streams, in the gladness of springtime, the repose of a winter morning, in the beauty of human face and wealth of human love. Everywhere in this earth the spirit of Paradise is awake and sending forth its voice. It reaches our inner ears without our knowing it. It tunes our harp of life, urging us to send our aspiration beyond the finite, as flowers send their perfume into the air and birds their songs.

*Robin dr anath Tagore*

## Rabindranath's Seventy-fifth Birthday Celebration

On the 8th. May, (25th. Baishakh) the inmates of Santiniketan and Sreeniketan will meet at the mango-grove at 6. 30 in the morning to offer their *arghya* to Rabindranath Tagore on the occasion of his 75th. birthday. Immediately after the ceremony, a procession will be formed which after going through the main streets will reach the new mud-hut at Uttarayan at about 7. 30. The Griha-Pravesh ceremony will then take place.

The house which will bear the name of "Shyamali" will henceforth be the residence of the Poet.

All the members of both the institutions will be entertained in the evening at an open-air dinner at Santiniketan. We understand the *adhyapakas* are arranging to stage the celebrated comic-sketch, "Birinchi-Baba" by "Parasuram" the same evening.

## Santiniketan and Sriniketan

An exhibition of the textile products of the Sloyd Weaving section was held at the Kalabhavana Museum during the first week of April. The instructress Miss I. Jeanson is to be congratulated on the rapid progress her students have shown in the work.

Prof. K.A. Wadud of the Dacca Intermediate College delivered the Nizam lectures for this year on the 26th., 27th., and 28th. March. Rabindranath presided over the lectures, the subject chosen being the Hindu-Moslem conflict. The three lectures were entitled as follows:—I ) An account of the Mussalmans, II ) The Awakening of the country and, III) The way out.

Mr. J. Martyn, till recently a teacher in Harrow School and now on the staff of the Public School just started at Dehradun, paid a short visit here on the 20th. March to study the educational methods followed in this place. He had a few discussions

with the dormitory teachers, especially on problems connected with residential Schools.

Among the recent visitors to the ashrama mention may be made of the following:—Prof. M.A. Khanna of the Department of Economics of the Rangoon University, Mr. Imamura, the special representative of the Nagoya Newspapers of Central Japan, Sj. J. C. Kumarappa, and Khan Bahadur Abdur Rahaman Khan, the Inspector of Schools of the Burdwan Division. Prof. Khanna gave a talk to the students on the economic condition of the Burmese people.

Gourgopal Ghose and Kalimohon Ghose had been to Dinajpur to attend the Agricultural and Industrial Exhibition in connection with the Bengal Provincial Conference, as representatives of Visva-Bharati.



Monika Devi

## Fugitive Impressions of Bolpur

Syed Mehdi Imam B. A. (Oxon) Barrister-at-law.

A creed is a rod,  
 And a crown is of night;  
 But this thing is God,  
 To be man with thy might,  
 To grow straight in the strength of  
 thy spirit and live out thy life  
 as the light.

A. C. Swinburne: Hertha.

My visit to Santiniketan was a disillusionment. I went to see the realisation of the Poet's dream. I found neither fancy nor cloudland: I found actuality. Schools and Colleges, telegraph and telephone, hospital and housing, modern comfort and cleanliness—these were the striking features to the outward observer.

But to the inner vision there was something different, something more vital, breathing the living energy of man. Santiniketan is not a collection of buildings. It is a hive of activity. Material provision has its place here as a thing necessary for the working of the spirit. It subserves the interest of the workers. The students are the breath of the institution. They 'turn the place from a wilderness into a modern community of culture, standing aloof and alone from the class-hatred and creed-war that burn passionately and relentlessly beyond its borders. Here the youth of our country are free from the stress and strain of the examination hall on their faces. The hum of the handloom, the young artist under the open sky, the earnest student busy in social uplift among his neighbours—these are the scenes and pictures of Bolpur. How different in execution is this plan of education, beneath the palms and smoke

of the Indian village, to the system of training in the cities supervised and instructed by a Government with limitless resources. Is it a sensible thing to condemn our youth to squander the short and precious moments of their lives in cramming and cribbing, at the sacrifice of health and happiness, to purchase a degree which gives an illusory prospect of employment? The principle of modern education requires to be revised to meet the demands of our era. Santiniketan does not publish protests; its voice is not loud. It does not proclaim revision; it revises. It is effective without speech; its deeds are its propaganda.

Behind the student life is the active presence of the Poet. By his broad and elastic sympathies, he has created here a fusion of the learning of the East and the West. He has brought into being a miniature internationalism in a country in which internationalism has neither hearing nor support. It is just because the desire outruns the achievement; it is just because the aspiration means a struggle, hard and overwhelming, against the currents of time and circumstance; that the effort and the result, however meagre for the moment, are worthy of praise and emulation. There is no doubt that it is the vigorous personality of the Poet, accessible to students and strangers alike, that is the making of this Colony situated in the romance of the plains of Bengal.

This oasis in modern desert cannot be separated from the Poet's work. His poetry is the archetype of his desire; in Bolpur is the partial fulfilment of his

aspiration. Ideals without action are useless; action without ideals is mischievous. We need the union and synthesis of practice and theory. We do not want religion: we want active service for truth.

Without debate or discussion Santiniketan gets to the deed done selflessly and heroically. Religion comes with service. Service is the flowering of man's spirit in the holiness and righteousness of action.

(Continued from page 4)

A pucca hostel has been built for the Siksha-Satra boys at Sreeniketan. It will be formally opened by the Founder-President on 7th. May at 6. 30. p. m.

...

A cable from Venice on the 8th April informed us of the safe arrival of Rathindranath Tagore and party in Europe.

...

We have received information that Mr. J. M. Bottomley, the Director of Public Instruction, Bengal, will pay a visit to the ashrama on 8th. May next.

...

Rabindranath's latest book of poems, called "Shesh Saptak", will be published on the 8th. May synchronising with his 75th. birthday.

...

We are glad to learn that C.F. Andrews will reach here on the 1st. of May and spend a month in the ashrama. It is an extremely welcome piece of news to us as we shall have him for the birthday celebration of the Founder-President to be held on the 8th May.

...

Dr. Karl Hujer of the Prague University was here for a short stay and delivered a number of lectures on astronomy.

Rabindranath delivered an address at the *mandira* on the evening of the 13th. April in connection with the Bengali year-ending. On the 14th. morning, he delivered another address welcoming the new year. In the evening there was a musical entertainment in the mango-grove in celebration of the new year.

...

We are glad to announce that Mahatma Gandhi has secured the services of Surendranath Kar in connection with the design of the proposed All India Museum at Wardha.

...

The ashrama will close on Friday the 10th May for the summer holidays and will reopen on Thursday, the 11th July, 1935.

...

During the absence on leave of Rathindranath Tagore, Sriji Charu Chandra Bhattacharya will officiate as Karma-Sachiva of Visva-Bharati. In the place of Dhirendramohan Sen who has also gone to Europe on deputation leave, Pramadaranjan Ghose will be in charge of the Siksha-Bhavana, (College Department) and Tanayendranath (Ghose in charge of the Patha-Bhavana, (School Department.))

...

Anil Kumar Chanda has been nominated a member of the Samsad by the Founder-President, for the current year.

On the 17th. April Rabindranath performed the opening ceremony of a Santhal Bhandar to be run on co-operative basis in a neighbouring Santhal village. The Bhandar has been organised by the Santhals themselves with the help of the Visva-Bharati Institute of Rural Reconstruction.

in the City College Hall. Prof. Anath Nath Bose read an interesting paper on adult education which was followed by a discussion. There was a large gathering. In the same meeting it was decided to celebrate the 75th. birthday of the Poet in Calcutta on Sunday, the 5th. May.

...

### Alumni News

Tarakdas Mukherji has joined the Ashramika-Sangha as life member.

...

A meeting of the Ashramika-Sangha took place in Calcutta on the 21st. April

Sreemati Malati Devi, Sjts. Nabakumar Choudhuri and Gopal Reddy, all old students of the Siksha-Bhavana, have been elected to the All-India Congress committee. Sjt. Reddy has also been elected as the Secretary to the Andhra Provincial Congress Committee.

The following is a list of the songs sung on the occasion of the last *Vasantotsava* ceremony with the names of those who took part in the dances interpreting them:—

- ১। বসন্তে ফুল গাঁথলো—( নিবেদিতা দেবী, শান্তিদেব ঘোষ )
- ২। বাকি আমি রাখব না কিছুই—( যমুনা দেবী, নিবেদিতা দেবী, শান্তিদেব ঘোষ, নীলেশ্বর মুখার্জি )
- ৩। ফল ফলাবার আশা আমি মনেই রাখিনি রে—( মমতা দেবী )
- ৪। যদি তারে নাই চিনি গো—( নিবেদিতা দেবী )
- ৫। ওগো দখিন হাওয়া—( যমুনা দেবী, নিবেদিতা দেবী, নীলেশ্বর মুখার্জি )
- ৬। বঁধু, কোন্ মায়া লাগলো চোখে—( যমুনা দেবী )
- ৭। সহসা ডালপালা তোর উতলা যে—( কালীপ্রভা দেবী, মমতা দেবী, সুকৃতি দেবী, নন্দিনী দেবী, শান্তিলতা দেবী )
- ৮। সে কি ভাবে গোপন রবে—( যমুনা দেবী )
- ৯। ও আমার চাঁদের আলো—( নন্দিনী দেবী )
- ১০। ওগো বধু সুন্দরী—( যমুনা দেবী, নিবেদিতা দেবী, শান্তিদেব ঘোষ, নীলেশ্বর মুখার্জি )
- ১১। কে দেবে চাঁদ তোমায় দোলা—( কালীপ্রভা দেবী, মমতা দেবী, অমলা দেবী, ইন্দিরা দেবী, দীপ্তি দেবী )
- ১২। দূরের বন্ধু সূরের দূতী রে—( নিবেদিতা দেবী, কালীপ্রভা দেবী, শান্তিদেব ঘোষ, নীলেশ্বর মুখার্জি )
- ১৩। তোমার বাস কোথা যে পথিক—( ইন্দিরা দেবী, কালীপ্রভা দেবী, মমতা দেবী )
- ১৪। ওরে পথিক, ওরে প্রেমিক—( সকলে )

## Rabindranath appeals to Gandhiji. \*

In a celebrated rejoinder to Rabindranath Tagore's plea that the human mind, even the most ordinary, feels the need of transcending the merely "utilitarian" and of feeling the beautiful at some moments of its being—which need must not therefore be neglected—Gandhiji rebuked the Poet for living for the morrow and presenting to his country's gaze "the beautiful picture of birds early in the morning singing hymns of praise as they soar into the sky"; for he (Gandhiji) had had "the pain of watching those who for want of strength could not be coaxed even into a flutter of their wings. The human bird under the Indian sky gets up weaker than when he pretended to retire." The present need of India is therefore absolutely economic, for "to a people famishing and idle the only acceptable form in which God can dare appear is work and promise of food as wages."

Sublime words!—worthy of being made as the gospel of the new India! And the Poet accepted them as such. But he wondered—or might have wondered—how the rebuke applied to him. For he has never advocated that people should sing on empty stomachs, nor that harmonious sounds can perform the function of bread. In fact, he has advocated the Arts because they too, along with food (though not in so primary a fashion) satisfy a genuinely *human* need. And on Gandhiji's side, the Poet was justified in questioning that, if food be indeed the "only acceptable form in which God can dare appear" to the masses, why then did Gandhiji advocate so many other things for them which

could not strictly be justified on economic grounds; for example, that man needs to pray, that "spiritual" women should shave their heads, that married couples should not mate, and so on—"telling the beads of negation"? If therefore self-abnegation be a higher need of man, so may also self-expression of a certain kind be a real need.

This question has come to have an added interest because of Gandhiji's proposal to found an All India Village Industries Museum. When S. J. Kumarappa came to interview Rabindranath in this connection, the latter said to him (I. was present): "Please tell Mahatmaji that I appeal to him, since he is endeavouring to found a Museum for the nation, not to limit it to crafts as crafts. Crafts have been the media of artists in all ages, and our artists, as painters, as architects, as decorators, have helped our folks to get increased, and finer satisfaction out of the same material. The economic life of a nation is not such an isolated fact as Mahatmaji imagines and, today, side by side with economic poverty, we are faced with a cultural poverty which puts us to shame—shame that is in no way lessened when we consider what we once were. Our art treasures today are found in museums outside India and our village artists are dying out while the taste of our people is being slowly perverted by foreign fashions, ill-related to our life. Perhaps one day we will have no art treasures left and we will have to go visiting museums in foreign lands to feel pride in our past and pain in our present. Please tell Mahatmaji to consider that



art is not a luxury of the well-to-do. The poor man needs it as much and employs it as much in his cottage-building, his pots, his floor-decorations, his clay deities and in many other ways. If Mahatmaji's men go round collecting specimens of village industries, why may they not also look for and collect specimens of the various indigenous arts spread all over our land and waiting to be re-cherished? A section of the Museum may be devoted to it, which will show us how our peoples have lived and are living, and how, in diverse ways, with what material means at their disposal, they have tried to create some *ras* in their life. I would do it myself, but I know only too well that I do not command the resources nor the necessary popular confidence that Mahatmaji commands."

The Poet spoke in a somewhat excited tone. He feels genuinely and acutely on

this point. We daresay Sj. Kumarappa carried this message to Mahatmaji. But will he consider?

Sj. Kumarappa may also have communicated to him what Nandalal Bose said on this point. It is not true, the latter said, that artistic activity has no economic consequences. How does Mahatmaji like our people buying pictures of deities (they all buy because they need them) printed in Germany and Japan? And I have seen, he continued, our poorest villagers buying bangles and anklets and necklaces and ear-rings made in Japan because they are fast losing faith in our own. When the poorest of our people need these things, will not Mahatmaji help us (artists in general) to direct these needs and make them believe once more in the beauty of our native forms?

But will Gandhiji consider?

## The Sino-Indian Cultural Society

It may be in the memory of our readers that Prof. Tan Yun Shan and Prof. Chan Yu Sen were with us in 1934 organising the Santiniketan Branch of the Sino-Indian Cultural Society one of the objects of which will be the establishment of a Chinese Hall at Santiniketan for Sino-Indian researches. The Professors left for China in September last year to start propaganda for the cause. We are glad to be able to announce that their work in China is briskly pro-

gressing. Through their efforts the Visva-Bharati Library has recently received from the National Library of Peiping about 200 volumes of Chinese books and periodicals on a wide variety of subjects medical, scientific, literary and philosophical which indicate the cultural advancement in China in recent times.

It may be mentioned here that we have already in our Library about 1,500 volumes in Chinese language.

## Annual Sports

The events and the names of the successful competitors at the last annual sports are given below;—

1. 100 yards flat race for boys.

### A

1. Prasanta Bhattacharjee, 2. Annamalai, 3. Shibabrahma Bhattacharjee

### B

1. Suraranjan Chaudhury, 2. Subirmay Ghose, 3. Ramiah.

2. 50 yards Flat Race for girls.

### B

1. Anima Gupta, 2. Renuka Aich, 3. Kusum Srivastava.

### C

1. Reba Guha, 2. Sumitra, 3. Sebarani Maity.

3. 50 yards Flat Race for Children.

1. Shibnath Guha, 2. Alagappan, 3. Bejogopal.

4. 220 yards Flat Race. ( Open )

1. Prasanta Bhattacharjee, 2. Tarapada (Sriniketan), 3. Annamalai.

5. Potato Race. (Girls A, B, C. combined.)

1. Supriya Ghose, 2. Anima Mukherjee, 3. Tripti Banerjee.

6. Long Jump for Boys. (A)

1. Prasanta Bhattacharjee, 2. Kantesh Ray, 3. Kali (Siksha-satra).

7. Long Jump for Boys.

1. Subirmay Ghose, 2. Suraranjan Chaudhury, 3. Patanjal Ukil Banerjee.

8. Long Jump for children.

1. Shibnath Guha, 2. Rabindra Sen, 3. Bejogopal.

9. Throwing the cricket ball.

1. Tarapada (Sriniketan), 2. Santibrata Biswas.

10. High Jump for Boys (A)

1. Kantesh Ray, 2. Abanindra Sinha, 3. Shiva-  
brahma Bhattacharjee.

11. High Jump for boys (B)

1. Patanjal Ukil Banerjee and Subirmay Ghose, 2. Suraranjan Chaudhury.

12. Kangaroo Race. (School Open)

1. Kantesh Ray, 2. Lali (Siksha-Satra), 3. Ankushbijay Sen.

13. Kangaroo Race (Children).

1. Miru (Siksha-satra), 2. Sukumar Mitra, 3. Anil Banerjee.

14. Slow Cycle Race. (Open).

1. Kantesh Roy, 2. Shivabrahma Bhattacharjee, 3. Dwarakadas Patel.

15. Three-legged Race. (School Open).

1. Kali and Anil (Siksha-satra), 2. Kantesh and Subirmay, 3. Samarendra and Jagatbandhu.

16. Three-legged Race. (Children)

1. Alagappan and Muthu, 2. Rabindranath Sen and Bijoygopal, 3. Sista and Sunil Banerjee.

17. Orange Race. (Girls)

1. Kusum Srivastava, 2. Umarani Sarkar.

18. Orange Race. (children)

1. Bijaysankar Agnihotri, 2. Subrata Gupta, 3. Anil Banerjee.

19. Skipping. (Girls, group A.)

1. Mamata Bhattacharjee, 2. Priti Roy, 3. Kusum Srivastava.

20. Skipping (Girls, group B.)

1. Sukriti Roy, 2. Anima Gupta, 3. Tooltool.

21. Cock-fight. (Open)

1. Shivabrahma Bhattacharjee, 2. Santibrata Biswas.

22. Cock-fight. (School B)

1. Gourgopal Sinha, 2. Ankushbijoy Sen.

23. Musical Chair. (Girls)

1. Amiya Ghose, 2. Kusum Srivastava, 3. Anima Mukherjee.

24. 440 yards Flat Race. (Open)

1. Tarapada (Sriniketan)

2. Kantesh Roy, 3. Annamalai.

25. Jar Race. (Girls)

1. Santi Mitra, 2. Kusum Srivastava, 3. Prity Roy.

26. Pillow fight. (A)

1. Shivabrahma Bhattacharjee.

27. Pillow fight. (B)

1. Subirmay Ghose, 2. Gourgopal.

28. 75 yards Flat Race for Senior Girls.

1. Selina, 2. Haimanty Chakravarty, 3. Parul Chaudhury, and Bimala Terway.

29. Slow Cycle Race. (School B.)

1. Subirmay Ghose, 2. Suraranjan Chaudhury.

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# VISVA-BHARATI NEWS

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Number Twelve



B. Bose

## BUDDHA

Buddha, my Lord, my Master, thy birth-place is truly here where cruel is the world of men, for thy mercy is to fill the blank of their utter failure, to help them who have lost their faith and betrayed their trust; to forget themselves in thee and thus forget their malignant day.

Take thy seat at their castle-gate before the orgies of their extravagant pride. It is for thee to defeat with the serene light of thine eyes the boundless indignities of the drunken fate of those who trample under foot the shelter of the helpless and forge the chain for the weak.

*Rabindranath Tagore*

## Santiniketan & Sriniketan

Soon after the birthday celebrations, Rabindranath left for Calcutta where on Sunday, the 12th. May, he was given a reception by the Bangiya Sahitya Parisat. There was a large and distinguished gathering of ladies and gentlemen and the poet was presented with a suit of clothes, a gold ring and a fountain pen cased in a silver box.

On the 18th. May last, on the Vaishak Purnima day Rabindranath presided over the birthday celebrations of Lord Buddha at the Mahabodhi Society in Calcutta. He delivered a most stirring address in Bengali, an English translation of which is being published in pamphlet form by the Society. He had also translated a poem on Lord Buddha from the original Bengali for the occasion and it is being published in this issue.

Rabindranath is now staying at Chandernagore in his houseboat, the "Padma." He proposes staying there till the rains break out here.

Rabindranath was the recipient of numerous messages of congratulation and good wishes on the occasion of his 75th. birthday from his friends and admirers from all parts of the world. Amongst them mention may be made here of those received from the Rt. Hon'ble Sir Samuel Hoare, Secretary of State for India, His Excellency Sir John Anderson, Governor of Bengal, the Consul-General for Germany in India and the President of the Society for International Cultural Inter-course in Soviet Russia.

late to take part in the poet's birthday celebrations, having been detained in England for some important discussions with the authorities. He is now staying at Simla and is busy giving finishing touches to his coming book on the Indian political situation. He will spend the monsoon term with us at the ashrama.

Advices have been received here that Rathindranath Tagore and party will reach Bombay on 8th. July next. He is at present staying with Mr. L. K. Elmhirst at Dartington, Devon, carrying on very important discussions regarding the future of Sreeniketan.

Mons. Alain Danielou has arrived in India driving his own car by the land route. It will be remembered he came to Santiniketan three years ago and on his return home formed the Association des amis de Tagore in France. He will make a film life of the ashrama for exhibition in Europe. It is hoped that the Association will be able to put up a France House quite soon at Santiniketan. They are arranging to send out a celebrated French sculptor this autumn for helping in the work of Kala-Bhavana.

The Visva-Bharati Publishing Department is soon publishing a big book on Dadu, the great mediaeval saint of India, by Kshitimohan Sen, the present Principal of Vidya-Bhavana. It will be remembered that Principal Sen has spent close upon a quarter of a century collecting materials on the matter, traversing the whole of north India for the purpose. The first copy of the issue was presented to

C. F. Andrews arrived in India too

( Continued on page 97 )

## The Post bag of Rabindranath Tagore.

( In light vein. )

A.K.C.

A big man's postbag in these modern times must obviously be large and interesting and our Poet's is no exception either to the general rule. Perhaps the most interesting feature of the large number of letters and parcels that reach him daily is that generally they are from people whom he does not know himself and had of course never met in life. Really personal letters are but few and these are quite naturally dealt with by the poet himself. The responsibility for tackling the rest falls on his secretary, a task which is at once both interesting and irritating.

Speaking scientifically, the letters can be divided fivefold. My first set would be the personal letters which comparatively speaking are not so numerous. They are generally from relatives and friends; there are a few who write quite regularly, and one or two quite voluminously. Incidentally, a letter specially marked personal or private is almost without fail not a personal one but they invariably are letters of supplication.

The second class is letters demanding autographs or photographs or specially composed poems. The autograph demands are from all parts of the world, U.S.A. easily heading the list, with Germany as a bad second. These American autograph hunters must be an interesting specimen of humanity. They generally deliver impassioned orations in these letters on the quality of Rabindranath's poetry and tell him how their lives have all been moulded by his philosophy, following up

at the fag end with an humble request for the Master's autograph or photograph "to be framed up on my wall by the side of those from President Hoover, General Dawes, Mrs. Aimee MacPherson and Betty Nuthal." I am only quoting the four generally common names from a long list invariably supplied. In the same class one may put in the not infrequent demands for prefaces, forewords etc.

My next class would be the so-called literary correspondents. They are mostly budding poets from the great presidency in the south of India. It seems it is the favourite pastime of all youngmen of Madras to write English poetry. I naturally cannot make a grievance of it but it is sad for myself that 75 percent of these poetasters should send their manuscripts to Rabindranath for appreciation and on rare occasions for correction or brushing up. There are not a few of these literary aspirants who request Rabindranath to publish their literary fragments himself adding generously that "the profits may be utilised for the great cultural work our Poet is doing at Santiniketan." I have general instructions to tell these young poets that Rabindranath himself does his literary work in his own mother-tongue and that he feels that all of us should patronise our own languages and not attempt writing poems in a language whose spirit would ever remain foreign to us. A young poet from Travancore took me to task quite severely for giving him this piece of advice from Rabindranath. In more agony than wrath he wrote,

"Alas, even the great Rabindranath has after all feet of clay. Pray what is foreign? I who have been fed on the milk of Shakespeare, put to sleep to the music of Swinburne, cannot look upon English language as foreign and must also protest against your doing so. But perhaps you have been misrepresenting Rabindranath, for did he not himself get the Nobel prize for English poetry?" To his own admission he was but 19, and had a wonderfully wrong sense of the syntax and spelling of the English language. But then, one who has been wet-nursed by the great Shakespeare has surely better qualifications than anybody else to versify in English. Perhaps while discussing this class of letters, I should not forget the 15 years old young lad of Barisal who wanted the Poet to write for him a poem fully expressing the great love he bore to a sweet lady of 13, named Kanak, also of the same interesting town and his neighbour as well, but who for some unfathomable reason, had hitherto remained as cold as a leg of mutton to all his ardent wooing. Rabindranath is a benevolent old poet whose heart readily responds to human suffering, especially of the young. But strange to say, he remained deaf to this very pressing and extremely romantic appeal.

The next group I would hurriedly dismiss. They are too poignant for any ribald reference. I am referring to numerous letters of appeal for charity or help of some sort that come to him from all parts of the country. Very sad reading these are, and most of them are undoubtedly absolutely genuine tales of suffering. They come from helpless old people, left dilapidated by pitiless time, from widows left penniless by impecunious husbands, often burdened with children and from poor students.

From the standpoint of the outsider my last bunch of letters would surely be the most interesting. I have inherited a precious and quite a bulging file of letters from my predecessor in office, marked P. L. These two letters, I was informed stand for the 'peculiar letters' that the Poet receives from time to time. Some of them were sent to a merry magazine in America and were reproduced verbatim. They proved a great success and we had demands again from the editor. What a collection! Often in my moments of leisure I browse amongst them, and derive almost the same amount of enjoyment as the wise philosophical sayings of Wodehouse's inimitable Jeeves bring to my mind. While going through these one cannot help thinking that this wide world is only inhabited by mentally defectives. Take for instance, the Roumanian doctor who some three years ago had literally been eating his heart out to marry a daughter of an (any) Indian Maharajah. Failing Rabindranath's successful intervention on his behalf he threatened a fast unto death in the most approved manner. The Roumanians are gallant, there can be no doubt about it. Then take for instance, the "Buddha of Kali from Purnea." He informs the Poet at regular intervals that God specially had commanded him to seek Rabindranath's help to publish him before the world. He could cinematographically show the existence of "human soul." He sought the Poet's help, to finance him to go to Hollywood to produce the film, promising him a very generous 25 percent of the gross takings. The project was, however, not without its difficulties as the acting should only be done by "well known virgins and strict monotonists." Was monogamists meant by the last word, I am not quite sure. Then

there is the Poet of Chandannagore. I am really in love with this old man. (I do not know him, but some how I have a feeling he is an oldish pleasant green-grocer. Lest my illusion breaks, I have refrained from looking him up, though I know his address and I am writing this from his native city) This gentleman every month regularly sends a standard exercise book filled up with topical verses written in old *payar* form of poetry. These manuscripts begin with a salutation from the author, to the "Well-illuminated great Thakur mahasai." They are sent per registered poet with acknowledgement due. He evidently reads the papers closely; when on tour, we have got the manuscript on the due date addressed correctly to our various camps. Once he sent Rabindranath Rupees five to forward to Mahatma Gandhi. He is

extremely altruistic and has never any demands for himself. Perhaps that is why I love him so much. Recently he was sojourning in Benares; I got the information from his own poems. Rabindranath was also in Benares, having gone there to deliver the convocation address at the University. As I was entering the Hall at the tail end of the Vice-Chancellor's procession, a University officer gave me the familiar packet. Our friend had not failed us on the appointed day!

I will conclude with another set of correspondents, they are all for information about the Nobel Prize. How to get it, where to apply, what fees to pay? and such questions. One old mukhtar from Bankura took the trouble of coming in person to Santiniketan to seek information on the matter. He had written a history of the world in poetry.

( Continued from page 96 )

the poet on the occasion of the 75th. birthday celebrations.

...

Maulana Ziauddin of the department of Islamic Studies has been working on editing an old grammar and vocabulary of the Braja-Bakha, a copy of which he got out of the India Office library in London. It is interesting to recall that the copy he was working upon belonged to Sir William Jones. The monograph is almost ready out of the press and will be published within the next few days. The Maulana Shahib has also translated a number of Rabindranath's poems in Urdu and Persian. These two volumes also are being published soon by the Visva-Bharati publication department.

The month of May has been this year exceptionally dry in most parts of India. The newspapers have been full of accounts of grilling heat and sweltering people. The inmates of the ashrama have been stoically bearing their share of it, till at last they have thought it fit that their case should not go unrepresented. The maximum temperature reached on the 1st of May was 101.3. The whole of May it has varied between 101 and 114, the thermometer having recorded more than 108 on ten days. The rainfall during the month has been 1 inch. The tube-well has been put to the severest test and may be said to have stood it well.

...

We have pleasure in announcing that the services of Sri Jut Suren Kar as an architect artist are being eagerly sought for



all over India. He is leaving Santiniketan on the 4th June and will first stop at Adyar, Madras, where he will make a preliminary survey of the site on which the Theosophical Society is contemplating the erection of quite a number of buildings in connection with the proposed Besant Memorial School. From Adyar he makes straight for Rishi Valley, near Madanapalli, Chittoor District, Madras. The authorities of the Rishi Valley School, run by the Theosophical Society, have entrusted certain extensions to their existing buildings to the care of Srijut Kar. His next engagement is at Wardha. The All-India Village Industries Association, under the guidance of Mahatmaji is going to have a museum constructed at Maganvadi to house the products of village industries. The plan of the museum has been left in the hands of Srijut Kar.

...

### Alumni News

We offer our congratulations to Dr. Malik, who had been a student in the Vidya-bhavana before he started for Vienna to qualify himself for an eye-specialist. He has since returned home, having creditably gone through his course of studies. We wish him well.

...

A meeting of the Ashramika Sangha took place on April 6, in the City College with S. Satyajiban Pal in the chair. A resolution condoling the death of Santvana Guha, Rama Kar, Kritindranath Tagore was moved from the chair and adopted all standing. Nirmal Chandra Chattopadhyaya then read an instructive paper on Satischandra Roy and his writings, in course of which he made a detailed study of the late poet's

literary powers. S. Achyuta Chandra Sarkar related his personal reminiscences of Satischandra's simple and unostentatious life. The meeting then came to a close.

...

Under the auspices of the Ashramika Sangha, Calcutta Branch, the former students and teachers resident at Calcutta celebrated the 75th birthday of Gurudeva on the 5th May evening at the residence of S. Sudhiranjan Das. Dr. Sunitikumar Chatterjee presided over the function, who opened the evening's programme with a prayer for Gurudeva's long life. S. Nirupama Devi, S. Satish Ray & S. Nirmal Chandra Chattopadhyaya read their own poems. S. Pramatha Bisi recited *Tapobhanga* and Srimati Anima Pal recited *Panchishe Baisakh*. S. Bijaylal Chattopadhyaya gave a reading from *Jibansmriti* and S. Anathnath Basu read a poem from *Seshsaptak*. S. Achyutachandra Sarkar read from an article by his late father Akshaychandra, who had paid eloquent tribute, even fifty-two years ago, to Gurudeva's genius.

...

The death of Nirmaljiyoti Burman, formerly a student of the Pathabhavana, occurred in May. Our sincerest condolence to the bereaved family.

...

We also regret to announce the death of Santiranjan Bose, which took place near Ranaghat in the district of Nadia in circumstances which to us are still shrouded in mystery. He was a student in the school department for a number of years and left Santiniketan after having matriculated in 1933. We offer our heart-felt condolence to the bereaved parents.

...

We further regret to announce the death of Sarat Kumar Roy, formerly

an adhyapaka of the ashrama, which occurred in Calcutta on the 3rd June last, at the age of fifty-six. He served the institution for a pretty long time, and gave all his time to the students. The old boys in his days cherish and will ever cherish a dear memory of his life in the ashrama characterised by singular integrity of purpose, devotion to ideals, and rare qualities of the heart. We offer our deep sympathies to the bereaved family. His life deserves more than a passing notice and we hope to do some justice to it in a future issue of the *News*.

...

#### Marriage:

Anathnath Basu, formerly an adhyapaka, to Srimati Sushila Ghose in Calcutta in May.

Dhirsingh Nahar, formerly of the Pathabhavana, to the daughter of Babu Jagatpat Singh Dugar in Calcutta on the 4th of May.

Anant Raghunath Ajarekar, formerly a student of the Pathabhavana, to Srimati Sarala Devi in March.

### The Sino-Indian Cultural Society

We are glad to report that considerable progress has been made in China with regard to the Chinese Hall to be established at Santiniketan under the auspices of the Sino-Indian Cultural Society. Already a large consignment of Chinese books has been received here from

China for the library to be attached to the Hall. Now, our friend Prof. Tan Yun-Shan has informed us that the Society has received a donation of ten thousand Chinese Dollars, (little more than 10,000 Indian rupees) under the will of Mr. Tai Chi-Tao, the President of the Examination Yuan of the National Government of China. Another fifty thousand dollars have been received for the establishment of the Hall. Apropos this, Prof. Tan Yun Shan writes as follows in his last letter to the General Secretary, Visva-Bharati.:—"Let me report to you with delight that the Sino-Indian Cultural Society in China has been formally and successfully inaugurated at Nanking, after a long preparation, with Dr. Jsai Yuan-pe, President of the National Central Research Institute in the chair at the inaugural meeting. For the Chinese Hall at Santiniketan, we have had one donation of fifty thousand Chinese dollars (a little more than Rs. 50,000) already, of which 30,000 dollars are for the building and 20,000 for purchasing books. The building money will be sent to Visva-Bharati in Gurudeva's name through bank and the books will be sent to Santiniketan direct. I hope to be able to come to Santiniketan soon."

We consider it extremely fortunate that in spite of the difficult times China is going through now, so much progress should have been made in such a short time. The Chinese Hall here will be an important link of cultural intercourse between the two great countries of the East.

# CHAR ADHYAYA

A

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Santiniketan, Bengal.

**Editor—Rathindranath Tagore**

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# VISVA-BHARATI NEWS

Volume IV.

JULY, 1935

Number One



B. Bose.

## Message

at the opening of  
the Deshabandhu Memorial

স্বদেশের যে ধুলিরে শেষ স্পর্শ দিয়ে গেলে তুমি  
বন্ধের অঞ্চল পাতে সেথায় তোমার জন্মভূমি।  
দেশের বন্দনা বাজে শব্দহীন পাষাণের গীতে—  
এসো দেহহীন স্মৃতি মৃত্যুহীন প্রেমের বেদীতে ॥  
রবীন্দ্রনাথ ঠাকুর।

Thy motherland spreads the veil  
from her breast on this dust  
where thy body left its last touch.  
Thy country's invocation is chanted  
in these silent stones  
for thy bodiless presence to take its seat  
here on the altar of deathless love.

16/6/35.

*Rabindranath Tagore*

## Santiniketan and Sriniketan.

With this issue our bulletin enters into its fourth year of service. We hope to be able to be of greater use in future.

...  
Rabindranath spent practically the whole of the summer vacation in his houseboat at Chandernagore, a place very familiar to him in his younger days. His boat was anchored in front of the very house where more than half a century ago he had lived with his elder brother Jyotirindranath for a considerable period of time. He took as much rest as possible and did not accept any engagements during the period. Owing to his physical inability he could not go to Calcutta to open the Deshabandhu Memorial at the Keoratala Burning Ghat and had to be content with sending a message which we print on the first page.

...  
In this connection we are glad to see it now announced in the press that the beautiful monument was designed by Surendranath Kar. For certain reasons, his name was hitherto kept undisclosed to the public.

...  
We are sorry to learn that our Vice-president Charuchandra Dutt has been kept bedridden for a considerable period now, owing to a severe attack of his old malady, rheumatism. He is reported to be much better and hopes to be with us at the asrama soon after the opening of the institution.

...  
Manindrachandra Sen Gupta who was sent from Sriniketan two years ago to Japan to study the cottage textile industries there, has just returned home and joined his old work. He has brought

with him several Japanese looms of the latest type and the Institution will try to introduce these in our villages, after giving them a trial at Sriniketan.

...  
A meeting of the Karmasamiti took place at the Calcutta office on June 7th.

...  
A meeting of the Samsad took place on June 21st.

...  
A meeting of the Publishing Board took place on June 21st.

...  
Ayat Ali Khan, the younger brother of the celebrated musician, Professor Alauddin Khan of Maihar, has been appointed a teacher of instrumental music in Sangita-Bhavana. He will join from the beginning of this session. We have long been in need of a capable teacher of instrumental music and our new colleague, to whom we accord a warm welcome, will surely be a tower of strength to the department. In this connection, we must not forget to offer our sincere thanks to Sri Jut Birendra Kishore Raychaudhuri of Gouripur, but for whose help Ayat Ali Khan would not have been available for the Institution.

...  
We are glad to learn from the Calcutta Statesman that an exhibition of paintings by Pratima Devi, (Pranetri, Sree-Bhavana) was recently held in London. We quote from the said paper: "Mrs. Tagore paints water-colours. Recently a number of famous collectors and critics attended an At Home given in her honour at the rooms of the All Peoples' Association, in Arlington Street. Sir William and Lady Rothenstein, Mrs. Richard Seligman and

(Continued on page 7)

A poem \*

The darkly veiled June has come once again  
redolent of the rain-soaked earth;  
and my heart that had grown weary and old  
answers to the call of the marching clouds,  
overcome with the sudden rush of life's turbulence.  
Shadows sweep over the young grass  
on the vast lonely meadows;  
and my blood surges up with the cry :  
It has come, has come to my eyes, to my breast,  
to my voice that sings in gladness,

Chandernagore,

19. 6. 35.

Rabindranath Tagore.

---

\* A translation by the Poet himself of his famous rain song, 'আবার এসেছে আষাঢ়'

## Our Health work in the villages.

Dr. J. Chakravarty  
Medical Officer, Sriniketan.

Village reconstruction work was first undertaken by Visva-Bharati in 1921. This branch of the work of Visva-Bharati was later entrusted to the Institute of Rural Reconstruction at Sriniketan from 1922. All questions concerning village reconstruction really centred round the health of the villagers. The vitality of the people of West Bengal, particularly of the District of Birbhum, was being undermined by the scourge of malaria. Medical work, therefore, formed an integral part of the village welfare department. A central dispensary was started in 1924 at Sriniketan around which were organised fourteen Rural Reconstruction and Health Societies in the neighbouring villages. The central dispensary supplied medicine and the service of the doctor at a concession rate to the members of the Health Societies. The influence of the medical service has always helped in creating a spirit of co-operation amongst the villagers in solving their various problems. The village people have ungrudgingly co-operated in cleaning the jungles, filling up the pits, cleaning the tanks and in opening the drains. In addition to these sanitary measures, they have also constructed some roads, re-excavated tanks for irrigation, and have organised "Dharmagolas" (Paddy-stores) as insurance against famine. They are also maintaining a number of primary schools.

In 1932, the Medical Officer prepared a scheme for self-supporting dispensaries in these villages. Members of the

Co-operative Health Societies supplied money for dispensaries and raised funds amongst themselves for medicine and other recurring expenditure within two years of their establishment. The members succeeded in starting three dispensaries at Ballabhpur, Bandgora and Goalpara. Each of these dispensaries was managed by a committee elected by the members themselves. The scheme soon turned out to be a success and attracted the attention of the people of neighbouring villages. At present four such Health Societies are maintaining six dispensaries.

The Health Scheme is worked on the following basis:—

1. Three or four villages with a minimum of 250 families form a unit which maintains a self-supporting Health Society.
2. Members of the Society elect their own Working Committee and office-bearers.
3. Each member pays a subscription of 12 annas per year in cash and a contribution of Rs. 3/4/- either in cash or in kind e. g. paddy etc
4. Members get the medicine from the dispensaries at cost price, but non-members are required to pay according to the bazaar rate.
5. Members receive medical advice at the dispensary free of charge. They are, however, required to pay a very small fee of four annas per call for service of the doctor in their homes.
6. Besides the subscriptions and

contributions of the members, all fees, realised by the doctor for his services to members and non-members, are credited to the funds of the Society.

7. The doctor also takes steps for prevention of malaria and other epidemics, and for general sanitary improvement of the area served by the Health Society.

Working on the above scheme since 1932, it has now been found that at least one of the Health Societies has become self-supporting for all practical purposes, and others are steadily on the way. The idea behind starting such Societies was firstly, to take curative measures against diseases at minimum cost, and secondly, by preventive measures to improve the general health of the villages. The annual membership subscription of annas twelve per family is utilised towards preventive activities. It was observed that malaria was the main scourge to be fought against; and the activities of the Societies were naturally directed towards adopting such measures as were necessary to remove that evil.

The table in Appendix "A" will indicate the nature and extent of preventive work done during the last official year ending in September, 1934.

Systematic work in the above direction led to satisfactory results as indicated by the figures of spleen-index in Appendix "B". It is to be noted that in April the spleen generally attains its maximum enlargement. The index for that month,

however, shows the lowest figure. The conclusion is apparent. The decrease in the number of malaria patients is not the only feature of the beneficial effect of the scheme. The general sanitary condition of the villages has considerably improved. The percentage of spleen-index of the two villages marked with an asterisk, which were not under any Health Society, shows the difference between the villages where Societies have been working and those where they are not.

In addition to the benefits conferred on the villages by the Societies, the co-operative method of work is responsible for another remarkable improvement from the economic stand-point. The curative expenses incurred by a family have been considerably reduced, much to the relief of the poor villagers. A detailed presentation of this aspect of the work will be taken up in some future issue.

The organisers of the Health Societies apprehend that the success of the Societies in arresting the spread of malaria in the villages to a certain extent, might make the villagers feel that they do not any longer need such organisations in their villages. As a matter of fact, some, though but few at present, are so optimistic that they might even go the length of discontinuing their membership in future. This is a problem which has to be faced, sooner or later.





**Appendix "A"**  
*( Anti-Malaria & Sanitation work from October, 1933 to September, 1934. )*

Villages	Roads. Construc- ted in yds.	Repair- ed in yds.	Drains. Newly Opened.	Jungle cleared in Bighas	Dobas Filled up	Clean- ed.	Quinine consumed Q. Sulph. in grs.	Plasmo- Quinine tablets,	Kerosenisa- tion ( Mala- Bore Hole Latrine material).	No. of Bore Hole Latrines Con- structed.	
Bandgora	2211	Nil	Nil	411	6 bighas	3	4	3963	299	18	2
Bhubandanga	Nil	750	400	—	1 "	—	—	1508	55		4
Ballavpur	Nil	Nil	1087	1—1½ k	1	14		1020	112	18	
Goalpara			18	1—10 k	16	—		3478	114		
Benuri	400	400	600	3 bighas	4	10		838	37		2
Islampur	200	200	545	5 k	1	2		2586	159½	4	1
Surul						2					4
Lohagar				5 k	1	5		1886	96		2
Bahadurpur						2		700	38		
Total	2211	1350	418	2643	13—11½ k	26	39	15979	910	1 Md.	15

\* k—indicates *katha*, 1/20th of a bigha=1600 sq. yds.

## Appendix "B"

## Spleen Index.

No.	Village.	PERCENTAGE OF SPLEEN.			Average.	Percentage of spleen amongst non-members, April, 1935.
		July/34.	October/34	April/35.		
1.	Bandgora	27%	7.5%	6.9%	13. 8%	7.1%
2.	Bhubandanga	7. 1%	19. 4%	6.1%	10. 9%	13%
3.	Goalpara	67. 3%	44. 4%	29. 2%	47%	61. 5%
4.	Surul	31. 8%			31. 8%	
5.	Ballavpur	59. 5%	58. 3%	57. 9%	58. 6%	
6.	Benuri	63. 6%	60%	42. 9%	55. 5%	62. 5%
7.	Bahadurpur	48. 8%	52. 2%	50%	50. 3%	60%
8.	Lohagar			77. 7%	77. 7%	90%
9.	Islampur	33%	39. 5%	26%	32. 8%	40%
*10.	Shehalai				58. 3%	58. 3%
*11.	Monaharpur				55. 9%	55. 9%
		Average July/34 :— 51%			}	• • 42%
		,, October/34 :— 40%				
		,, April/35 :— 37. 1%				

\* These two villages are outside the area of our work.

( Continued from page 2 )

Mrs. Orpen were among those present." The exhibition was largely attended.

...

Monsieur Raymond Burnier, an enthusiastic member of the Association Europeenne des Amis de Tagore in Paris, has accompanied Mons. Danielou ( reported in our last number ) to India. He came to Santiniketan once before in the autumn of 1932. He specially comes this time to make a film of the life and work in and around Santiniketan.

...

### Alumni News.

Jagatbandhu Ghose, a junior member on the Patha-Bhavana staff and also an old boy of the Siksha-Bhavana was married to Srimati Shantilata Devi. on the 15th of May.

...

We regret to announce the death of Subodh Banerjee, a son of our distingui-

shed countryman Prof. Nripendrachandra Banerjee. He was a student in the agricultural department at Sriniketan and after the completion of his course had settled down as a farmer in East Bengal. We express our heartfelt sympathies for the bereaved family.

...

The marriage was celebrated at Dehradun of Chinmoy Patel, (formerly a student of the Sikshabhavana ) and Bhakti Devi, a daughter of Sjt. Phanibhusan Adhikari of Benares.

...

Mukul Dey, Principal, Government School of Arts in Calcutta, has been elected a Fellow of the Royal Society of Arts, London.

...

### CORRIGENDUM.

Read pages 81 to 92 in place of 1 to 12 in the May number, 1935.

—

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# == VISVA-BHARATI NEWS ==

Volume IV.

AUGUST, 1935

Number Two



SHYAMALI

Ranee Chanda

## SHYAMALI

I have built with mud a shelter for my last hours  
and have named it Shyamali.

I have built it on that dust  
which buries in it all sufferings  
and cleanses all stains.

*Rabindranath Tagore*

## Santiniketan and Sriniketan.

Rabindranath returned to the asrama on the 4th July after spending practically the whole of the summer vacation at Chandernagore on the Ganges. He is now occupying his mud-built cottage Shyamali which will henceforth be his residence here.

C. F. Andrews arrived in Santiniketan on Sunday, the 14th July for a stay of few weeks before returning to England. He is busy giving finishing touches to his coming book, called *India and Britain : a moral challenge*. He delivered two lectures to the students on the subject.

On a representation made to the Maharajah of Cochin by the Founder-President, the Darbar has been pleased to grant us the services of a dancing teacher of the southern school for one academic session, beginning from this July. The person selected, K. C. Velayudha Menon of Cranganur has already arrived and joined. We take this opportunity of offering our grateful thanks to the Darbar for the kind help.

Rathindranath Tagore, Pratima Devi, and Hirendramohan Sen arrived home on 8th July after their European tour. They have all rejoined their respective posts.

A meeting of the Karma-Samiti took place in Calcutta on Wednesday, the 17th July.

The Hindu Students' Career Society has sanctioned two non-refundable scholarships of the value of Rs. 20/- a month each for the Institute of Rural Reconstruction at Sreeniketan. These scholarships will be opened to the unmarried Hindu residents

of N. W. F. P., Punjab and Delhi and will be tenable for the full course of studies.

We are thankful to the MacMillan & company, of U. S. A. who have sent us a nice selection of their recent publications for the Visva-Bharati Library.

## Some Recent Books.

The recent publications of Visva-Bharati Publication Department include the following:—

SANTINIKETAN—Vol. I & II

(In Bengali.) Religious speeches and writings of Rabindranath Tagore re-edited by himself,

DADU—(In Bengali.) By Kshitimohan Sen. (Vidya-Bhavana)

A GRAMMAR OF THE BRAJA BHAKHA—By Mirza Khan.

Edited by M. Ziauddin. (Vidya-Bhavana.)

Hirendramohan Ghose of the Kala-Bhavana has edited an interesting monograph on designs of sewing. It has been published by Visva-Bharati and is priced at annas ten. There are numerous well-printed designs and specimens of stitches gathered from all parts of the world and this little book should prove extremely useful to people interested in sewing.

Jinavijaya Muni who was the Singhi Prof. of Jaina Culture at Visva-Bharati has recently published the first three volumes of the Singhi Jaina Series. They are the critical editions of (I) Prabandha Cintamani, (II) Prabandha Kosa, and (III) Vividha Tirtha Kalpa and are the result of the researches he carried on under the auspices of Visva-Bharati.

## A POEM

Rabindranath Tagore.

Why hasten to the deserted market place  
    When the dusk deepens at the edge of the waning day,  
When they have brought their baskets home  
    in their village vaguely lit by the crescent moon,  
while some belated traveller loudly calls the ferryman  
    from across the echoing river bank?  
Sleep passes its cool fingers through the forest branches,  
    the crows are noiseless in their nest,  
Crickets chirp in the bushes at the border of the pond,  
    and the wind lies still among the bamboo leaves.  
Why hasten to the deserted market place  
    when weary limbs seek rest from all ventures  
    on the mat spread by the evening lamp?

*(Translated by the poet himself from the original Bengali.)*



## DINENDRANATH TAGORE

It is with a heavy heart that we announce the death of Dinendranath Tagore in Calcutta on Sunday, the 21st July last. He was in normal health the night before but had an apoplectic stroke in the early hours of the morning and passed away without regaining consciousness.

All the departments at Santiniketan were closed on Monday, the 22nd July in honour of his memory. In the morning there was a special service at the Mandira.

In course of the service, Rabindranath paid a tribute to his genius which had rendered an important service to the asrama by making music part of the life of his institution. The Poet said: "It was this spirit of music which created in our atmosphere a beautiful harmony with the surrounding nature and offered its own gift in return for the gifts of colour and sound that varying seasons brought to us. There have been other workers, scholars and teachers, who have lived here and have left us; and valuable though the benefit might be that have been reaped through them, there is some risk of their memory growing thin in course of time, but his own memorial that Dinendranath has founded himself in Santiniketan is a living one that will persist in the expression of our joy of life in our festivals which will be renewed year after year with the new leaves of our *sal* trees and arrival of rain clouds on our horizon after parching summer."

### In Memorium

C. F. Andrews

The news that came so suddenly on the very day that I arrived at the asrama, that Dinendranath Tagore, whom I had known and loved for more than twenty years, had suddenly died, was a shock to me that is impossible to describe. His generous nature had endeared him to me from the very first and his deep love for Willie Pearson made a further bond between us. The two great passions of his life were his devotion to his grandfather, 'Borodada', and to Gurudeva himself. Those two deepest affections sustained him more than anything else.

His wonderful genius for music was a gift of priceless value in the asrama. No trouble was too great for him in order to keep up the high standard of every performance, whether it was a concert or a drama. He threw his whole heart into everything he did, for he was, first and last, a true artist. It is very difficult to think of the future without him; but there are those who were so devoted to him and who had learnt his musical art so well, that we may hope that his genius will still flourish in the asrama although his personal presence may not be among us.

## General Lectures.

The following general lectures have been arranged for the present term (July-September).

- |   |  |                |
|---|--|----------------|
| 1. C. F. Andrews<br>(Ex-Upacharya. Visva-Bharati.)                            | India & Britain: A Moral Challenge.    | July, 26 & 29. |
| 2. Mehdi Imam<br>(B. A. Oxon., Barrister.)                                    | On Modern English Literature.          | Aug., 3 & 4.   |
| 3. Kshitimohan Sen<br>(Adhyaksha, Vidy-Bhavana.)                              | Religious Movements in Medieval India. | Aug., 16 & 31. |
| 4. R. Newson  | W. B. Yeats and the Irish Movement.    | Aug., 10.      |
| 5. Dhirendramohan Sen<br>(Adhyaksha, Siksha-Bhavana.)                         | Dreams and Phantasies.                 | Aug., 17.      |
| 6. Hemendralal Roy<br>(Adhyaksha, Sangita-Bhavana.)                           | The Origin of Hindusthani Music.       | Aug., 24.      |
| 7. Brahmachari Govinda<br>(Secretary, International Buddhist Assn. Saranath.) | Stupa Symbolism.                       | Sept., 6 & 14  |
| 8. Manindranath Sen<br>(Textile expert, Sreeniketan.)                         | Japan.                                 | Sept., 20.     |
| 9. Benodebehari Mukherjee<br>(Adhyapaka, Kala-Bhavana.)                       | Developments in Art History.           | Sept., 27.     |
| 10. Pramathnath Sengupta<br>(Adhyapaka, Siksha-Bhavana.)                      | The Origin of the Solar System.        | Sept., 28.     |

Principal Kshitimohan Sen will take a special advanced class on the literature of Rabindranath every Friday and Sunday.

On Thursdays there will be readings from his writings by Rabindranath in the evening.

On Tuesday evenings there will be a musical soiree organised by the Sangita-Bhavana.

## Alumni News.

We are glad to know that Somendra Chandra Dev Varma has been appointed the Finance Minister in the State of Tipperah. He was one of the earliest batch of students at Santiniketan and later on graduated from the Harvard University.

Ananth Nath Bose, formerly a teacher in the Patha-Bhavana has been appointed a lecturer by the University of Calcutta.

He has been put in charge of the newly started department of pedagogy.

...

We regret to announce the death of Satyendraprasad Bose, formerly a student at Sreeniketan, which melancholy event took place in Simla on 22nd. July last. He was at the time working as the representative of the United press of India in Dehli and Simla. We offer our sincerest sympathies to Mrs. Bose.



## New Educational Fellowship.

We are glad to announce that arrangements have been made to open a centre at Santiniketan of the New Educational Fellowship, a world organisation for advanced educational activities. Our Institution will be the organising centre for this part of India. Rabindranath Tagore, as the Founder-President of Visva-Bharati has kindly consented to act as President and the Karma-Sachiva, Rathindranath Tagore will be the Treasurer. Dhirendramohan Sen (Adyaksha, Siksha-Bhavana and Patha-Bhavana) and Anil Kumar Chanda (Adhyapaka, Siksha-Bhavana) will act as Joint-Secretaries to the Provisional Executive Committee. They have issued the following statement to the press, :

"It is fairly a long time now that Rabindranath began his work at Santiniketan with the object of introducing new values into the sphere of education. Though Santiniketan was the pioneer in the field, there are happily to-day a few other institutions in the country working on progressive lines. There may also be individuals, who, discontented with the prevailing system, seek for an environment congenial to the healthy growth of young minds.

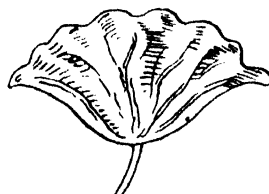
"But work of such an important nature cannot be carried on by institutions or individuals in isolation. It is time that a concerted move should be

taken to evolve a new education in the country. The existing institutions should give each other the benefit of their individual experiences and systematic exchange of ideas should be facilitated.

"In most of the progressive countries of the West they have permanent organisations for such purposes and there is one such organisation for the whole world called New Education Fellowship, with its headquarters in London. It has been arranged to organise a branch of the N. E. F. in this part of India and Santiniketan has been chosen as the centre of the Bengal section. Rabindranath has consented to be the first President.

"An office has been opened at Santiniketan and members are being enlisted to the Fellowship. A conference will be held sometime towards the end of this year, when the organisation will be put on a permanent basis. Persons and institutions interested in progressive education should communicate with the joint secretaries of the provisional Working Committee of the Bengal section."

It may be announced that the work of the Bengal section has been formally inaugurated by a provisional committee, and that the London headquarters of the Fellowship has already sent in their grant towards the initial expenses of the Bengal section at Santiniketan.



## An Evening with 'A. E.'

C. F. Andrews

It had been one of the great longings of my life to meet George Russell, the Dublin Poet, who had taken the initials 'A. E.' for the *nom-de-plume* by which he was known all over the world. Not only had I greatly admired him for his poetry, (which had, in a very strange manner, the touch of the East in almost every line), but also for his magnificent idealism in the political sphere and his power of transferring this idealism into action.

Perhaps the greatest inspiration to me, from anything he had written, came from his book, called "The National Being". I remember quite well running to Gurudeva with this treasure, immediately after reading it, and how Gurudeva himself read it through eagerly at one sitting and ordered copies of it for the higher class-work in Visva-Bharati.

Fortunately, during a short stay in London, at the beginning of this year, I found out that George Russell was living near at hand. Mrs. Alexander Whyte, with whom I was staying, knew him well. We had a mutual friend, Dr. Hector Munro, a Highlander, who had the same Celtic temperament as George Russell. Both of them came to Mrs. Whyte's house and we spent a rare evening together. He sat back in a comfortable chair and told us story after story with his own inimitable Irish humour. We were able, between us, to get him to go on talking that evening, hour after hour, and it was evidently an intense relief to him to do so, since he had been somewhat lonely in the rooms where he had settled down in London for the winter. Mrs. Whyte had not invited any other guests, so we were alone together,—he seemed to become at once at home with

me because of my knowledge and love of the East, which he shared to the full.

For Rabindranath Tagore himself, he had a very deep affection, which had reverence at its base. He admired him, not only as a poet, but as a man; and while he sought from me information about the poet he also gave me lavishly his own ideas in return. He seemed to know Tagore's prose-poems almost by heart and referred to them again and again. *Gitanjali* was the book he loved best. Among the prose works of Tagore he told me that *Sadhana* had been of the greatest help to him and had made its deep impression on him because it was the first book to explain to him quite clearly the outline of the philosophy of the East, which he longed so much to understand.

While he talked, he kept on using the common words that were employed in Indian philosophy. He had very little idea how they were pronounced, but he had a remarkable grasp of their inner meaning.

He was very deeply interested, when I told him how the poet had found delight in painting pictures from his own imagination during the leisure hours of his old age. George Russell himself was an artist and he told me that the joy of creating a picture was as great as that of producing a poem. The same creative faculty was present in each. I told him how the poet Tagore had a third gift, namely, the creative power of producing beautiful *music* for his poems. "Ah," he said to me, "that's the way all great poetry should be written. The true poet is the bard."

Looking back on that evening, the strongest impression of all that is left to me is that of a great and noble personality who had retained the heart of a child in his old age.

As he lay back in that easy chair talking, with humour sparkling in his eyes, he gave me an insight into his humanity which was rich in its vast store of imaginative beauty. He had lived his life as a poet to the full and his deeds had always been equal to his words. ✓

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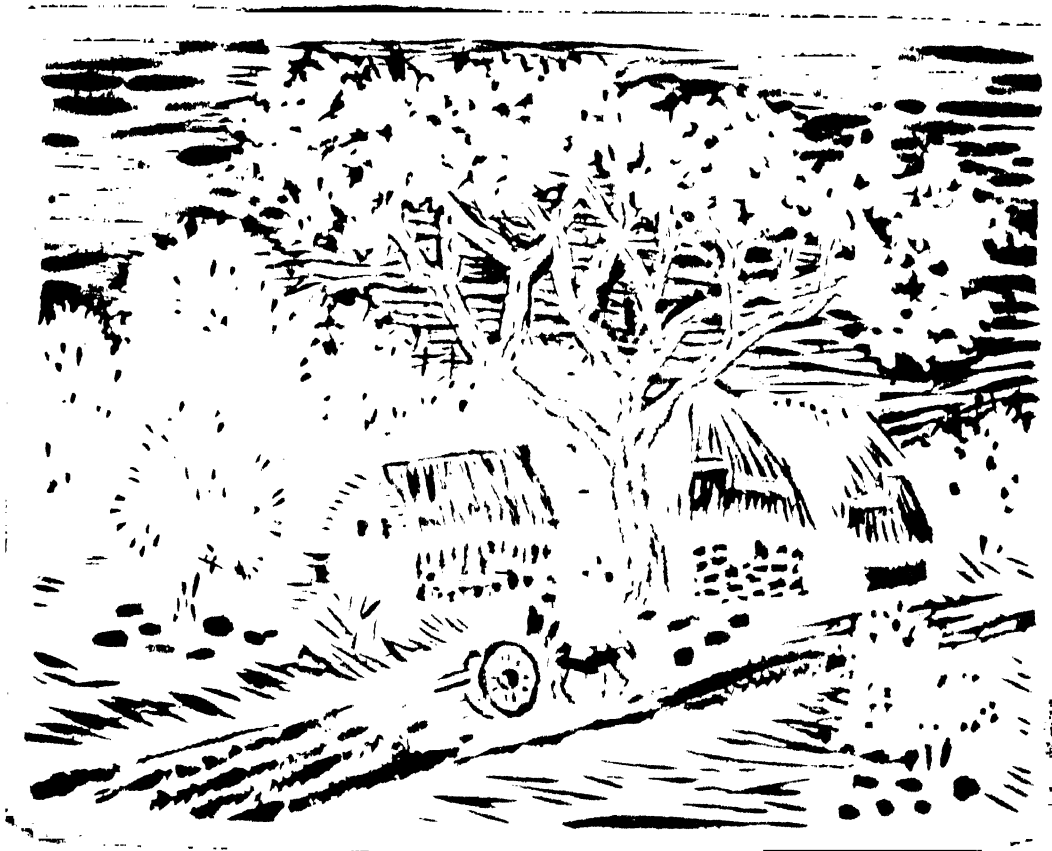
**Editor—Rathindranath Tagore**Printed & Published by Probhat Kumar Mukherjee, at the Santiniketan Press,  
P. O. Santiniketan, Dist. Birbhum.

# == VISVA-BHARATI NEWS ==

Volume IV.

SEPTEMBER, 1935

Number Three



Govardhan Panchal,

## A Poem

Forgive me, my peerless one,  
                  if I forget myself,  
for with the first rush of the rains  
          the forest trees are darkly agitated,  
the garden lane is reckless in its flowering excess,  
                  prodigal with its perfume.

Forgive me, my peerless one,  
                  if my eyes are guilty of trespass.  
See from all corners of the sky  
          the lightning repeatedly flashes through your window,  
          and the wind is rudely rampant with your veil.

Forgive me, my peerless one  
                  if I am slack in my manners.  
The daylight is dim today,  
          the idle hours seem absent-minded,  
the lonely meadows are without cattle,  
          the sky blinded with showers.

Forgive me, my peerless one,  
                  if I forget myself  
when the shadow of the dark dense clouds  
          has deepened in your eyes,  
your black hair circled by a jasmine chain,  
your forehead kissed by the clamorous day of July.

( *Translated by the Poet himself from the original Bengali* )

*Rabindranath Tagore*

## Santiniketan and Sreeniketan

Rabindranath had a mild attack of fever towards the middle of August and since then it has become necessary for him to take complete rest from all work.

...

C. F. Andrews left the asrama on 3rd. August last for Ahmedabad where he spent the rest of the month trying to raise some money for Visva-Bharati. He will sail for England by the P & O boat S.S. Corfu due to leave Bombay on 31st. August

...

A meeting of the Karma-Samiti took place in Calcutta on the 19th. August last.

...

Henry Pieris of Ceylon who had his art education in London and Paris has come to Santiniketan to spend some time here to be more acquainted with the modern art movement in Bengal. He has already commenced work in the sculpture department and is helping our students with his advice.

...

On the 10th. August last the Minister of Education, Bengal, Hon'ble Khan Bahadur Azizul Haque paid a visit to the asrama. He was to have left the same evening, but realising that one day would not be sufficient to go through all the departments at Santiniketan and Sreeniketan, he prolonged his stay by another day. He expressed great satisfaction with the work that is being done here.

...

Sudhir Chandra Gupta who passed his M. A. from the Dacca University has been appointed temporarily as an additional adhyapaka in the Patha-Bhavana. Our new colleague has had a distinguished career at the University having stood first in the first class both in the M.A. and

B.L. examinations. He was also renowned for his sport and athletic activities while at Dacca. We offer him a warm welcome.

...

Some of the villages near Santiniketan have suffered immensely from the ravages of flood owing to incessant rain fall towards the middle of August. Our students as usual were prompt in rendering help to the marooned villages. A few help centres were opened under the direction of Kalimohon Ghose. Students in Santiniketan collected subscriptions for this relief work and over rupees four hundred have been raised, the Founder-President heading the list with rupees one hundred. A charity football match was played between the staff and the students and the sale proceeds have been given over to the Relief Committee. In addition, some members of the staff arranged a comic musical entertainment and the income from this performance too has been sent to the committee for help. We are glad to announce that the District Magistrate has been pleased to contribute Rupees one hundred to our Relief Fund.

...

Of the recent visitors to Santiniketan perhaps no one has had such a spontaneous welcome from the whole asrama as the celebrated musician Alauddin Khan of Maihar. His younger brother and disciple Ayet Ali Khan is the teacher of instrumental music in our Sangit-Bhavana. Ostad Alauddin Khan is not merely a great musician but has a most lovable personality as well and he made numerous friends here during the short stay of his visit. We must also express our gratitude to His Highness the Maharajah of Maihar in whose employment he is and who had kindly permitted him to spend a fortnight at Santiniketan.

## Siksha-Satra

P. C. Lal

Siksha-Satra is the natural outcome of some years of educational experiment at Santiniketan and of two years experience at the Institute of Rural Reconstruction at Sriniketan. Principles upon which it is based are little more than common-sense deductions from the failures and successes of the past.

It is a residential school for village boys drawn from the neighbourhood. Its aim is to give an all round training to a number of boys so that after they have completed their training, they may go back to their respective villages and carry on the work of rural reconstruction together with the trade they have learnt.

The school has been organised as a miniature community. The boys help in cooking their meals, they wash their own clothes, sweep their house, do their marketing on flat days and keep accounts, they keep a flower garden and all of them learn some trade according to their interests, aptitudes and physical fitness. They elect their own captains and leaders of various activities (Commissariat, sports etc.). In fact, they do everything that a village householder is expected to do on a small scale but with greater understanding and efficiency.

The main activities of the Siksha-Satra are:—

1. Industry (Weaving, Carpentry, Book-Binding & Leatherwork).
- (2) Gardening,
- (3) Health & Sanitation,
- (4) Commissariat & General management,
- (5) Sports, Games & Brati-Balaka activities.
- (6) Educational trips to places of interest.
- (7) Literary Society.
- (8) A monthly manuscript magazine—'Chesta'.
- (9) The Three R's.

### Industry.

Each boy takes up a craft according to his interest and aptitude and according to the extent to which he can success fully follow it and earn a decent living. Each craft is considered as a project and treated accordingly; each project is further divided into units of work according to the different processes of the particular craft. For example, in Weaving the different processes such as ginning, card ing, spinning and the weaving of different cloths are considered as Units. With all these is connected the history and evolution of the Weaving Industry—even the evolution of man in the use and manufacture of different kinds of cloth—where their raw materials are to be found, how and by whom they are produced—their production in India (the raw materials and finished articles),—the import and export of raw materials—the countries to which they are exported—the people living in these countries etc.

### Gardening.

Gardening is also run on the same lines as any of the crafts. The inclusion of gardening in rural education is but natural and quite obvious.

In general, some of the objectives of gardening are:—

- (1). To provide an appreciation and interest in this healthy occupation to village children at a very early age—to teach them how to make the surroundings of their homes look beautiful and make profitable use of all the available land by growing vegetables.

- (2). To give a scientific knowledge and practical experience to these village

boys in growing different kinds and varieties of vegetables and fruits for their own use and for marketing.

(3). To teach them about the different seasons and the conditions in which the different crops are grown and the prices of the vegetables at different times of the year so that they may know what crops they ought to grow and at what time of the year.

(4). To provide for a study of Nature (our best teacher) in its various aspects.

(5). To provide for discipline which is very necessary for a good gardener.

(6). To provide for team work and healthy competition.

(7). To provide for a study of drawing, arithmetic, geography and any other subject which may have a bearing upon gardening.

#### **Health & Sanitation.**

Great stress is laid on the health of the boys. They are taught to form proper health habits about malaria and its control, First Aid and Village Sanitation.

#### **Commissariat & General Management.**

In managing their mess the boys learn the value of different foods and about balanced rations. In India, while most of the people suffer from under-nourishment, a great many suffer from malnutrition and it is very necessary that the village boys should know something about balanced food at minimum cost.

#### **Sports, Games & Brati-Balaka Activities.**

Regular exercise is one of the important features in keeping one's health. Sports and games are also included in the programme for teaching the boys how to use their leisure.

Brati-Balaka activities also improve the physique of the children, foster team spirit

and produce an all-round development of boys and create in them the spirit of social service.

#### **Educational Trips to Places of Interest**

These trips have been found to be very important in the education of village children. They provide for a knowledge of the outside world and give them a broader outlook on life. They also give the opportunity to come in contact with people outside their own villages. During these excursions, the boys learn a good many valuable lessons which cannot be taught in the class-room.

#### **Literary Society :**

The boys arrange and hold bi-monthly meetings of their literary society. They conduct their own meetings. The teachers attend these meetings but as mere visitors. Thus they get an opportunity in the art of public speaking.

#### **Running A Monthly Manuscript Magazine — 'Chesta' :**

A monthly manuscript magazine called 'Chesta'—comes out every month. It provides for creative work of all kinds and gives the boys opportunity to express themselves through writing on different subjects.

#### **The three R' S :**

While conducting the above programme, the literary side is not lost sight of, but is connected with all the other activities thereby making it more real.

In this way an attempt is being made to give an all-round education to village children and provide them with training which will not only enable them to earn a decent livelihood, but also equip them with the necessary training with which they may help to improve the rural life of Bengal in all its aspects.



## Varsha-Utsab

Santiniketan was enfeete on Thursday, the 15th. August last in connection with the annual Varsha-Utsab. Owing to the ill health of the Founder-President, it was decided to have as quiet a ceremony as possible but there were nonetheless a few guests from Calcutta and the neighbourhood.

The Vriksha-Ropan ceremony ( Tree Planting ceremony) was due to be held at 7-30 in the morning in the compound of the Swastha-Bhavana (Pearson Memorial Hospital) but the ceremony had to be postponed owing to rough weather. It took place at 3-30 in the afternoon; Kshitimohan Sen, (Adhyaksha, Vidya-Bhavana) officiated as the chief Priest in the absence of Rabindranath. The girls of Sree-Bhavana dressed in yellow carried in a procession with musical accompaniment the sacred emblems of the rainy season to the place. With the chanting of Vedic

hymns and singing of songs, five young cocoa-nut trees were planted. There was a large crowd of spectators.

The Varsha-Mangal (the musical festival of the rainy season) took place at the Sinha-Sadan at 7-30. Much to the regret of all of us, it was announced that Rabindranath himself would not be able to join the function as he has been advised by the doctor not to risk an exposure in the wet weather and the programme commenced at the scheduled hour without him. But he himself found it impossible to stay back and half way through the programme he appeared at the hall to the great delight of all. We are glad to say that this did not cause any setback in his progress. An added attraction of the programme was the instrumental music of Allauddin Khan of Maihar who had come to Santiniketan at the invitation of the Founder-President.

## Alumni News

A special meeting of the Asramika Sangha, Calcutta took place on August 18 at the City College Common Room with Pundit Vidhusekera Sastri as president. A resolution condoling the death of Sarat Kumar Ray, Dinendranath Tagore, Satyendraprosad Bose, Santiranjan Bose and Nirmal jyoti Barman was moved from the chair and adopted, all standing. Saurindra Chaudhury then read a paper on Sarat Kumar Ray and Manindra Bhusan Gupta spoke on Sarat Kumar's life at Santiniketan. Birendra Basu spoke on his personal qualities with special stress upon his loyalty to Santiniketan. Amita Sen read an instructive paper on Dinendranath and Nirmal Chandra Chattopadhyaya read a poem

specially composed for the occasion. Sudhirschandra Das gave some interesting reminiscences of Saratkumar and Dinendranath. Anadi Dastidar, Amita Tagore and Amita Sen sang a few songs composed by Dinendranath. The meeting was attended by a large number of former students and teachers.

...

It is with a heavy heart that we have heard of the death from heart failure of Kishen Chand Kakar, who was till recently a student of the Kala-Bhavana. He was popularly known as Khan and it is sad to think that a promising career should have been cut short in such an abrupt manner. We send our heart-felt sympathies to the bereaved family.

## Visva-Bharati Flood Relief Committee.

The Santiniketan Relief Committee has opened a centre at Itanda to relieve the flood distress in the villages under the Panchsawa and Singhi Union Boards. The merchants of Bolpur are now co-operating with the Committee and Babu Srinivas Purohit has gone to Itanda to work with the Santiniketan Relief Party, operating under the personal direction of S. J. Kalimohan Ghosh.

The extent of damage, as ascertained by the workers, is very great. Karimpur has been washed away; not a single house is standing there. The inhabitants have taken shelter at Haripur, a neighbouring village. With the houses destroyed by the flood most of the household chattel has been lost or damaged beyond repair. In five villages alone in the Panchsawa Union 61 families are affected; 58 houses have totally been destroyed and 34 houses have either been damaged more or less or are on the point of collapsing. The condition of the Santhals is appalling. They have nothing left which they can call their

own. They are forced by the landlords to work in the fields on nominal wages, leaving their children to take care of themselves in muddy soil. At night all lie down to sleep on bamboo pieces improvised as beds. The depressed class Hindus and a few Mussalman families have suffered equally.

Government are distributing cash from Rs. 4 to Rs. 7 to the flood stricken people, which will not relieve their distress fully, nor will this help reach all sufferers. The Santiniketan Relief Committee are distributing rice, dal and salt. It has a mind to procure bamboos, rope, nails and labour with a view to helping indigent villagers in repairing or rebuilding their houses. The Committee, which is expecting some monetary help from the District Magistrate and the District Board, will soon start this housebuilding programme. The Santiniketan authorities are tapping all sources to raise a decent fund for relief work.

---

## Admission in July, 1935

There have been 52 new admissions in the Siksha-Bhavana this term. Of them 37 came from Bengal, 1 from Behar, 2 from Central Provinces, 2 from the United Provinces, 1 from the Punjab, 1 from Rajputana, 3 from Gujrat, 2 from Andhra,

1 from Maharashtra, 1 from Malabar and 1 from Java.

There have been 21 new admissions in the Patha-Bhavana of whom 17 came from Bengal, 1 from the United Provinces and 3 from Andhra.

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# == VISVA-BHARATI NEWS ==



Jamuna Bose

## Santiniketan-Sriniketan

The educational institutions at Santiniketan will remain closed from October 1 to November 1, both days inclusive.

...

Though very short, this term has been remarkable for its various activities. Apart from the regular work of the institution, we have noted the great enthusiasm and efficiency of the voluntary organisations. The Visva-Bharati Sammelani has shown great liveliness; the Asrama Sammelani functioned well; on the new-moon and the full-moon days, students and staff joined together under its auspices to do general cleaning of the Asrama; the Rabindra Parichaya Sabha has revived a considerable part of the literary life of the institution; and there have been numerous musical, literary and dramatic performances to enrich the evenings of this term. The Arts and Crafts have maintained their pace. The children's exhibition at Kalabhavana and the articles produced by students trained in Sloyd weaving are to be commended. As we close we look forward with confidence and hope, to the winter term, where we find a greater scope for our activities.

...

Miss Inga Jeanson left for Sweden at the completion of the term of a year's service. The Founder-President gave her a fare-well party where he invited all her students and a few members of the staff. She has left behind a batch of well-trained students and her colleagues will remember her as a very quiet and efficient teacher. We wish her a very pleasant voyage home.

...

The Founder-President sent the following message to the Indian Colonial Conference held on September 28th, 1935,

at Madras organised by the Indian Colonial Society.

"India is painfully struggling with her immediate problems which she is yet unable to solve. While lacking physical power and political prestige she fails to save from indignity and injustice those of her children who are out to seek their fortune abroad. We have our only recourse to-day to moral appeal to the civilised humanity and at the same time developing the power and character that can effectively ensure us human treatment wherever we may find ourselves."

...

Mr. E. L. Bevan of the methodist Mission came here on a short visit on the 17th September. Mr. Bevan was in charge of the Village work section of the Mission in Hyderabad (Deccan) for such a long period as 16 years. He took a keen interest in the Sriniketan activities, evinced his sincere love for the institution in many ways.

...

We have to bid farewell to Mrs. Haimanti Chakravarti, who was Paridarshika, Sreebhavana for some time, S. J. Ayat ali Khan, Adhyapaka in Instrumental Music, who came here for a term and S. J. Sudhamoyee Devi who has served in Pathabhavana as a part time teacher.

...

The Rabindra Parichaya Sabha entertained the inmates of the Asrama on the evening of the 6th September, 1935. The programme included music, recitation and dancing. The girls gave an interesting interpretation of "*Samanya Kshati*" through dancing and on the whole it was a thoroughly enjoyable evening.

Rabindra Parichaya Sabha has been organising a regular study-circle to foster an intimate acquaintance with the literature of the Poet. S. J. Kshitimohan Sen is the President and Probhat Chandra Gupta, the Secretary of the Sabha.

(Continued on page 29)

## A Letter to Nandalal Bose from L. K. Elmhirst

Wood Hole, Massachusetts.

July 27, 1924.

Dear Nandalal

I wonder very much what kind of a journey you had on the way back and how you found everything on your return. The more I think of all our adventures the more I feel that it was one of the greatest experiences I ever enjoyed. I wonder too how all your plans are working out, and last night some ideas came to me, quite fantastic but possibly suggestive and I thought I would hand them on to you for your own criticism and judgment.

In Kathiawar, but still more on our Chinese embassy I learnt what Gurudev meant by his ideal of "peripatetic" or wandering university. You have had your own varied experience of pilgrimages and of short tours with your artists, and I, a very limited experience with the Sriniketan staff. What would you say then to a more definitely planned experiment some where between November and January this Fall. It need not be more than three weeks, I don't think it should be less, and it could well be five or six, that would be for you to decide. My idea would be that we should plan beforehand more or less definitely the kind of thing we wanted to do, without tying ourselves to a too rigid programme and make very careful and thorough preparations. Without such preparation it often happens that so much time goes in the getting of meals and beds, the building and breaking of camps that there is too little opportunity for the creative side of the experiment. At the same time we should steer clear of any tendency to copy the habits of an army on the march. Just as in the sketch of the Siksha-Satra so on

such a trip, the more rigid the discipline in matters of food, and livelihood, of washing and cleaning up, the more the time available for absolute freedom in explanation and creative activity.

All my suggestions are tentative, of course, and as I say are open to adjustment and need your criticism. I would think that the first trip might be confined to our district, that we should make use of any assistance that can be locally arranged beforehand by friends, that we should have something very definite to give as well as to get, and that we should be just as much concerned with the people and their habits, troubles and entertainment as with the traces of their past. I don't think the party should be too big, and any how you will be the best judge of its make-up. I suggest however that each member should have a very definite aim in view as we had on our Chinese embassy and that each group at Santiniketan and Sriniketan should have a representative.

Having picked the group, artists, scholars, farmers and scouts, I suggest the learning of a play and songs,—if possible the group should be trained by Gurudev, and every idea that can be extracted from him should be written down. He will have innumerable suggestions to make. On the practical end however I suggest mapping out your course and with the help of S— and K— finding out people who would simplify camping arrangements by perhaps contributing some hospitality. I believe as a matter of fact that by offering an evening programme of games, song, drama, dance and perhaps scout

demonstration (fire prevention), and by printing your programme on a small leaflet beforehand, village after village would compete for the privilege of acting host, not always to the extent of full hospitality and food, but in some way and if you began with a place like Metakona, they would invite neighbours to attend and hand you on to the care of the next village i. e. we have so many well-wishers within a 10 miles radius that we should make use of them in the way, and they can make use of us. This may all seem more formal than you would wish, but on the one hand you save time and effort for the main task—learning, by making use of sympathetic friends, as you found all through our tour. If we'd had to worry about food, and lodging all the time in China what small allowance would have been even for the real task.

Secondly our concern is partly with the people, their present and their future, partly with their past, and to find a friend at the end of the day to open the road and make the path easy is worth much.

This all sounds very prosaic, but just as it was my hope on our trip that through greasing the wheels the whole machine might make more easy progress so I feel that if we once get a practical and inexpensive basis for these wandering tours, their results will fully justify them. Gurudev has plans that are expensive but that would be worth the expense if we could once prove how much could be done in the simplest possible way. I want of course also to find the practical basis upon which you can realise your own dreams.

In my imagination we carry a minimum of equipment, dispensing even with the bullock cart. We either receive invitations, or give songs and dramas and demonstrations and hand the hat round not for money but for food. We spend perhaps three days at a village, your artists

sketching the people, the houses, the temples and hunting out the crafts and sculptures and anything of interest. Others will be busy writing up records studying problems, sanitary social and agricultural, or meeting people. But in general travelling from dawn to breakfast, and rest till tea and spend the evening with the villagers, games for the boys, then song, discussion, drama—no rigid rules, it must all be a natural process.

We must know the people, their background, their creative capacity, their happinesses and their love for beauty. We can discover these things from their history and their traditions, from relics, as well as from themselves. I would suggest that all drawings and materials be exhibited at the end at Santiniketan and a selection at the Calcutta Exhibition too. What fun we used to have drawing and what a stimulating experience it was for me. I have been practising Chinese writing as discipline and as recreation ever since, not yet as a form of spiritual exercise, I am afraid that may come.

Well I leave these bricks as they lie. You as the mastermason will select as you wish and discard much or all, but perhaps we might do something of the kind and find new modes of expression, of creation and of happiness.

As I say discuss it with Gurudev, only take down his suggestions, for they are like shooting stars passing in and out of our vision, sometimes without leaving sufficient and lasting impression behind. It is not easy to recapture them once they are gone. I had a delightful time with Sano San in Slunioda and frequented the public bathing house, a great institution which now that we have water and after your own experience perhaps you are, trying to introduce at Santiniketan. My voyage and five nights on the train have broken me up, but I am already on the way to full vigour again and hope to be in England before long. I shall get back to Santiniketan as soon as I can.

Love to all my friends,—I wish I could see you all at work on the spoils of our embassy. What fun it all was.

Yours affectionately,  
L. K. Elmhirst.

(Continued from page 6)

On the evening of the 25th some of the members of the staff staged "*Bharasa Mangal*". It was a surprise programme and full of humour in every item. People who never attend music class sang well though with profuse apology. Admission was by ticket and the receipt was sent to flood-stricken areas of Birbhum to relieve distress. Rabindranath composed and put into music four songs specially on this occasion.

...

Here is an extract from The Osaka Mainichi & The Tokyo Nichi Nichi, Tuesday, September 3, 1935, which might interest our readers, when so much is in the air about education.

#### "SOVIET SCHOOLS OPEN

25, 483,000 children, youths to attend.

Moscow, Sept. 1.—The Soviet Government opens the new school year to-day with over 25,000,000 children in school and 483,000 students in higher schools and universities.

According to figures of the Tsarist regime the total number of students attending primary and middle schools was about 8,000,000 and 124,000 in the universities.

For the upkeep of the different government schools the state provided about 3,000,000 roubles in the 1935 budget. Further figures on the expansion of state education during the year show 374 new city schools and over 1000 village schools, with the enormous construction appropriation of 223,000,000 roubles

The universal seven year education system has been fully realised in the cities, and is now being successfully introduced into the rural districts.

Rabindra Nath Tagore has issued the following appeal to his countrymen in connection with the fast, undertaken by Pandit Ramchandra Sarma with a view to eradicate the practice of animal sacrifice in the Kali-ghat temple:—

"I know fully well that my entreaties to those who have so far turned a deaf ear to the message preached through the impending death of this great soul, would go in vain. Despite that I would once again beseech my countrymen not to let the memory of this stern refusal to the call of this noble soul remain as a perpetual blot in the annals of our motherland. Wherever else this kind-hearted man has staked his life before the present attempt for the votaries of the deities concerned, they had not allowed him to die. If it should now be Bengal's turn to compel Pandit Ramchandra to embrace death by persisting in the utterly callous attitude towards this movement, then for that act of sheer inhumanity the entire nation shall repent heavily—there is no escape from that. I have nothing to say but to send up earnest prayers to God Almighty to so ordain things that the door for avoiding this grim tragedy may not be irrevocably banged yet."

...

Kumar Birendra Kishore Roy Chowdhury of Gouripore who came here on a short visit, gave on the 18th. September, an interesting discourse on the gradual development of Indian Ragas and instrumental music, in the course of which he made a bold assertion that before the scientific classification of Indian music of the Ragas and Raginis there was a period of collection and transformation of the airs and songs from various aboriginal sources in India, and also from sources beyond India. He traced the gradual course of this process



and proved his assertion by referring to the history and philology of the nomenclature of the Indian Ragas and by copious quotations from the authoritative treatises on Indian music, such as—"Sangit Ratnakar," "Vrihat Deshi" etc.

Then he propounded his theory of the evolution and classification of Indian Ragas from the airs and songs of native and foreign sources. This openness, he said, and this capacity to absorb and make a part of itself things from outside, was the peculiar genius of India. In all the human sentiment which India assimilated from different sources, indigenous and foreign, the ancient masters of Indian music discovered materials for unifying and building up their great Ragas and Raginis which, according to the lecturer, were not expressions of individual or racial sentiment but a synthetic collaboration of all these into their transcendental and cosmic possibilities. This was the secret of Indian culture in all its expressions in art, literature, religion and philosophy. But this generous attitude to purify and absorb whatever she came in contact with, India had lost, with the unfortunate consequence that she had now ceased to grow, and her music at present was only a blind imitation of what it was centuries ago. That was why India which in the past had enriched her stock of musical achievements from sources so far away as Chinese Turkistan, has to-day lost her power to receive anything from the rich store house of European music in spite of her intimate contact with Europe for a century and a half.

The lecturer then went on with the instrumental expression of Indian music tracing historically the gradual development of the various musical instruments and their technique. In the beginning, he

said, the instrument was only a sort of accompaniment to vocal music. The independence, specific technique and aristocracy, so to say, of Indian instrumental music was started at the time of Akbar by Misri Singhji, son-in-law of Mian Tansen, the father of the present Hindusthani music. Misri Singhji was a Vina player. It was his peculiar genius, that elaborated the vast technique of Raga Alapanam on Hindusthani Vina which the Kumar explained in detail.

Then he showed analytically how Sitar, Surbahar and other smaller instruments of Hindusthani and their technique were only a derivation from Vina and its mode of playing. The Kumar concluded by giving several demonstrations on his instrument Sura Srinagar which were highly appreciated.

Rabindranath Tagore expressed his delight at the beautiful music. Referring to the Kumar's theory of the gradual evolution from different sources of Indian Ragas and Raginis, he said that he had during his sojourn in Persia and Egypt heard the music of those countries which appeared to him to have striking similarity with Indian Ragas. He appreciated the Kumar's theory of foreign sources of some of the Indian Ragas. Regarding India's incapacity to absorb European music, the Poet said, the cause was not due to India's lack of receptivity since India, and particularly Bengal, has taken so much from European literature. It is rather due firstly because India was not acquainted with Europe's music as she was with her science, literature and philosophy; secondly, because European music was altogether of a different type built on a different ground, and on different lines; thirdly European music mostly represent in its character sentiments of large groups, whilst India's was the lyrical expression of the individual personality, though on a universal plane. There was much that was really sublime in western music and India's failure to appreciate it was deplorable.

**Visva-Bharati Observatory, Sriniketan.**  
**Weather Summary during the month of August, 1935.**

(A) Temperature :—					(G) Wind :— No. of observation.				
Daily range—12°·1 F.					Force 8 or more		nil days.		
Mean Temp.—84°·3 F.					" 4 to 7		2 "		
Highest Max.—85° F on 4th., 5th.					" 1 to 3		28 "		
" Min.—80° F on 4th.					Calm		1 "		
Lowest Max.—84° F on 15th., 16th.					Direction—				
" Min.—75° F on 22nd.					From N 1 days.		From S 12 days.		
Mean Soil Temp.—85°·1 F.					" NNE nil "		" SSW 1 "		
					" NE nil "		" SW 6 "		
					" ENE nil "		" WSW nil "		
					" E 3 "		" W nil "		
					" ESE nil "		" WNW nil "		
					" SE 4 "		" NW 1 "		
					" SSE 1 "		" NNW nil "		
(B) Rain :—									
Greatest fall in a day 2·39" on 6th.									
No. of rainy days—19.									
Total rain-fall during the month—13·29".									
(C) Atmospheric Pressure :—					(H) Weather :—				
Highest value at M.S.L. 785 on 16th.									
Lowest " " " 463 on 3rd.									
(D) State of ground 7 for 7 ys.					Precipitation		20 days.		
" 1 " 11 "					Hail		nil "		
" 0 " 13 "					Thunder		6 "		
" nil " nil "					Thunderstorm				
(E) Visibility 8 " 3 "					Dust storm		nil "		
" 7 " 13 "					Dust haze		nil "		
" 6 " 13 "					Fog		nil "		
" 5 " 1 "					Gale		nil "		
" 4 " 1 "					Squalls		3 "		
					Line squalls		nil "		
(F) Cloud amounting 0 for nil "					Mist		nil "		
" " 1—3 " nil "					Cloudy weather		19 "		
" " 4—6 " 3 "					Fair "		5 "		
" " 7—9 " 14 "					Other special Phenomenon				
" " 10 " 14 "					(a) Lightning		11 "		

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# VISVA-BHARATI NEWS

Volume IV.

NOVEMBER, 1935

Number Five



There are sufferings about\* which the question comes to our mind whether we deserve them. We must frankly acknowledge that explanations are not offered to us. As it does not help us in the least to complain let us rather be worthy of the challenge thrown to us by them. That we have been wounded is a fact which cannot be ignored, but that we have been brave is a truth of the highest importance. For the former belongs to the outer world of cause and effect, while the latter belongs to the world of spirit.

*Rabindranath Tagore*

## Santiniketan and Sriniketan.

Rabindranath spent the whole of the Pujah Vacation at Santiniketan. It is expected he will be meeting the students as before every Thursday evening, when he will give readings from his own poetry and from some selected English poets of the Victorian age.

Miss Christiana Bossennee, who had been in charge of a girls' school in France has been appointed as Pranetri of the Sree-Bhavana. ( Girls' Hostel). She arrived in this country during the Pujah holidays and has already commenced work. Mm. Danielou and Burnier of the Association Des Amis De Tagore of France who had come to Santiniketan in May have just left for their motherland.

Miss Aina Cederblom who is to take charge of the Sloyd Weaving Department, in place of Miss Inga Jeanson, has arrived from Sweden after a rather adventurous journey. She tried to reach Calcutta from Colombo in her own motor-boat and was caught in a storm off the coast of Madras and rescued by an ocean liner. But undaunted she continued her journey northwards in the boat. Time however was against her and in order to reach the Asrama before the commencement of the new term she gave up the struggle at Vizagapatam and did the last stage of her journey in the ordinary method of locomotion.

Owing to financial difficulties the Poultry Department at Sreeniketan will hence forth be run in an attenuated form and will be amalgamated with the Dairy

Department. As a result Gopal Chandra Bose who had been in charge of the department for close upon a decade has had to retire from our service. Under his direction the department had reached a very high standard of efficiency and our exhibits had on a number of occasions received first class certificates and medals from All-India Exhibitions. It is with great regret that we bid farewell to Sjt. Bose.

Dhirananda Ray, officer in charge of the Brati-Balaka Organisation at Sreeniketan has gone on three months' leave and Ramendranath Sarkar, an old boy of the College department who had later on undergone a course of studies in Y. M. C. A. Physical Culture Institute in Madras, has been appointed in his place.

Aprakasa Chandra has joined the Village Welfare Work Department at Sreeniketan. He was for a number of years working as a journalist and was connected with the Tribune of Lahore for some time. Later on he worked for a period with Mahatma Gandhi in Wardha.

Muhammad Ajmal Khan, ( M. A. Allahabad ) who had been a temporary lecturer in the University of Allahabad has been awarded the Nizam Islamic Research Scholarship this year. "The Original Aspect Of Islam" will be the subject of his researches.

A bus service owned and managed by the Visva-Bharati has been recently started. The bus will run regularly between Santiniketan and Sreeniketan and the fare will be merely nominal. The

## A School Of Mankind

By Paul Geheeb

It may seem very out-of-date to speak of a School of Mankind. It was the fashion at the end of the 18th century and the beginning of the 19th to talk much of humanity and citizenship of the world; but the history of the last hundred years seems to prove that humanity is as yet only an empty, abstract concept, dwelling in the brain of a Kant, a Herder, or a Schiller. Nevertheless, as Nietzsche once said: "The decisive happens in spite of the facts"; and just because the idea of such a place seems to us so out-of-date, there is nothing our age needs so badly as a School of Mankind.

One ideal remains fixed before our eyes: that of the economic and cultural co-operation of mankind bound together in one brotherhood. Such a microcosm should be mirrored in its essential features in the microcosm of the school community.

In considering all human and cultural evolution we must start with the individual. Human growth is first of all a completely individual matter. Pindar's saying "Become what thou art!" expresses the final aim of all human development. Goethe formulated the same ideal in the verses:

"Gleich sei Keiner dem andern; doch gleich sei jeder dem Höchsten.

Wie das zu machen? Es sei jeder vollendet in sich."

(Let none be like another; yet each be like the Highest.

How can that be? Let each be perfectly himself.)

Thus, too, the development of mankind

is primarily a matter of individual peoples, individual nations. Each of us is first of all a Swiss, or a German, or a Frenchman, and develops as such. All education is conditioned by nationality, is dependant upon the geography, economics and political form of the particular nation. Every civilised state requires universal education to protect the child from abuse by the family or by society, and to assure to the individual free development and education, thus treating the individual as an end in himself. Happy the nation whose leaders wisely confine themselves to this task and allow full freedom to the individual for cultural development, following the conception outlined by Wilhelm von Humboldt in his early work entitled, "Ideen zu einem Versuch, die Grenzen, der Wirksamkeit des Staates zu gestimmen." (An Essay on the Limits of State Activity).

National education is inevitable in so far as every child grows up surrounded by the scenery and culture of his country, the unifying element of which is both historically and organically the mother-tongue. For almost a quarter of a century I was the director of the Odenwaldschule, and during that time I have often been much puzzled to answer the question frequently asked as to the measures we took to instil in our children a love of their country. An educational colony, living in glorious German scenery and introducing German children in the first place to the riches of German culture,—what further can it do to inculcate true patriotism?

Nevertheless, just as in such an "educational province" we experience daily the normal tension which exists between the individual and the community,—the two foci of cultural development,—so we should get our young people to experience in practice the further tension that comes from the relation of the nation to mankind. It is not enough, in order to achieve this, that a national school should accept children of other nations as its guests so to speak in the way the Odenwaldschule did (about a fifth of the pupils of the Odenwald were foreigners). In the School of Mankind, as far as possible all the great cultures of the present day would be represented, not only the Western cultures, French, Anglo-Saxon, German, Slav, but also the Eastern ones, especially the Chinese and the Indian,—each with its own separate working community consisting of worthy representatives of the particular culture as teachers and of children belonging to the race and nation in question. These communities would exist side by side in the school with equal rights and would mutually enrich one another. In course of time it should be possible to attract fine educationists from the different countries, as well as children of the most diverse nations, and thus build up each separate community in such a way that it embodied worthily the national culture and could introduce the newcomer to it in an attractive way.

Imagine then a school in the form of a Landerziehungsheim (Country boarding school), made up of five or six of such cultural communities, each of which consists of an average at first of twenty members, teachers and children belonging to a particular nation. These independent communities would find their happy synthesis in the consciousness of represen-

ting ideally the culture of Mankind. The government of the whole would rest in the hands of a small committee consisting of a representative of each community. It is possible that for a time there might be one person who held all the threads of government in his hands. It will not be hard to overcome language difficulties. In no case should one language dominate. Besides a thorough study of the mother-tongue, it would be taken for granted that three languages would be learnt: English, French and German. Each community would be an independent group, living if possible in a separate house. School assemblies, religious worship, common meals and many other occasions would suffice to unite all these national communities into one harmonious whole. The basis of organisation would be not the language but the cultural unity. Another principle of division would however be introduced by the attempt to form working groups in particular subjects consisting of members of different nations, in so far as insurmountable technical differences, such as those of method, do not exist. Such groups of boys and girls belonging to different nations would not only work in the shops, at carpentry, book-binding, weaving etc, but could easily be formed for the natural sciences and also for courses in the general history of civilisation. When a child belonging to one of the great cultures entered the school he would normally join the community of his own nation. In other cases the decision would depend upon such factors as attitude and inclination and upon the question as to which community would help the child's development most. Account would also, of course, have to be taken of previous training and knowledge of the language. The more firmly grounded a child

was in the culture of his own nation (to lay this foundation would be the chief task of each national community), the closer and more fruitful would be his contacts with other foreign communities.

I know t'at in many lands this idea of a School of Mankind hovers as a vision and a hope before the eyes of an increasing number of young teachers; they look with longing for its realisation. The ubiquitous microbes of nationalism and fascism have caused a most happy reaction, for unnumbered millions have become aware of the desire to establish above the mutually distrustful nations, bristling with arms, a community of mankind serving a common ideal. The evil moral consequences of the world war have increasingly convinced men during the last twenty years of the value of education in the sense of character formation. The economic crisis, besides, which might lead many superficial observers to think that soon nobody will have any money left for education, has made numberless parents, realise that they can leave their children no better and safer heritage than as complete an education as possible,—one that shall equip them physically and mentally, technically and morally, to face the terrible problems of the modern world. From all countries, therefore, children should flock to this School of Mankind once it is founded. Expensive boarding schools, which provide the spoilt children of rich parents with comfortable lives and much service as the result of little effort, have no right to exist to-day. The kind of school we are thinking of presupposes that the principle of education for self-government shall be bravely carried through to its ultimate consequences. It would be a school community in which each member, from the youngest to the

oldest, contributed to the support of the whole, everyone being responsible for it according to the extent of his power and mental development. All would take part in the necessary work in house, garden and field, so that a simple and externally unassuming life, not requiring any servants, would be accepted as the normal and desirable way of living.

My late friend Dr. Becker, at one time Minister of Education for Prussia, once outlined the problem of education in the present cultural crisis in a short article of great insight, towards the end of which he sketched the spirit of such a community as I am contemplating in the following words: "Only when one recognizes in others—no matter of what nationality, class, or religion—the Eternal and Divine that one feels in oneself and for which one claims the respect of others, only then will the state of mind exist on which the temple of a new humanity can be erected. By the united effort of nations working together an international organisation can be created, but one can only create the international spirit by a new understanding as between man and man. One must have the courage to adopt an attitude of mind which allows to others all that one demands for oneself. True internationalism rests upon the basis of national education. Only upon such a foundation, utopian though it may seem, can anything fruitful be done. For all national education aims at bridging over and reconciling class antagonisms and religious intolerance. Where such national education starts from the purely human standpoint, as it must to be effective, it inevitably serves the causes of international reconciliation at the same time."

I have spoken to you of this conception



of mine, which may perhaps appear utopian to many, because it seemed to me that there was no forum more interested or more competent to discuss it in a friendly spirit than the Swiss Section of the New Education Fellowship, particularly as Switzerland offers the most favourable external and internal conditions for the foundation of such a school.

When Kant in 1784 published his "Idea of a Universal History adapted to World Citizens", and in 1795 his philosophic sketch "Towards Eternal Peace", he felt confident that reasonably intelligent political leaders would never again allow a war to break out. Since

then we have become convinced with H. G. Wells that world peace is fundamentally an educational problem, although we are equally well aware that educators work more slowly than diplomats and armament firms. But of our final success we remain assured. For we are of the faith of Schiller:

"Von der Menschheit—du kannst von ihr nie gross genug denken; Wie du im Busen sie trägst, prägst du in Taten sie aus."

(Of human kind you can never think highly enough; for on the way you think of it your humanity itself depends.)

(Visva-Bharati Quarterly Nov. 1935)

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(Continued from page 34)

chief purpose is to bring the two institutions closer and let the inmates of one have the facilities of the other. We have to thank Mr. L. K. Elmhirst due to whose initiative and help this service has been made possible. The bus, if required will also attend Bolpur station for the use of our guests and the inmates of the asrama.

...

Just before the Pujahs, Rabindranath's new book of poems "Bithika" was published by our Publication Department. A new and revised edition of his essays and speeches on education, named "Shiksha" has also just been published as well as the second edition of "Char-Adhyaya". An interesting new publication is "Swara-Bitan", being a collection of

fifty songs of Rabindranath with their notation.

...

We are grateful to Benode Behari Pal (an old boy of the Asrama) of the Imperial Watch House, Radhabazar, Calcutta for his affectionate gift of a clock to the students' dormitory. The clock will be used in the Shishu-Bhivag.

## Alumni News.

We have been extremely grieved to hear of the sad and untimely death of Haraprasanna Dasgupta in Calcutta on 24th. September last. Haraprasanna was a student in the Asrama for a number of years, both in the Patha-Bhavana and the Siskha-Bhavana. He left in 1934 after passing his B. A. examination of the Calcutta University. He will be long

remembered by his old teachers and fellow-students for his pleasant sweet behaviour and the prominent part he took in the social life of the Asrama. We offer our deep sympathy to the bereaved parents.

### Saradotsova

Just before we dispersed for the Pujah holidays, we had the joy of seeing Saradotsova staged after a long time. We have been, of late, getting accustomed to dan-

cing and music only, as entertainment in the asrama and the dramatic piece came as a welcome relief. What added so much to our enjoyment was the fact that Gurudeva himself again appeared in his usual role of the Sannyasi. It was admirably staged and acted, each one executing his part in a most worthy manner. But it was difficult not to remember our beloved adhyapaka Late Jagadananda Roy and our dear 'Dinda,' who were always so intimately connected with the production of this exquisite little play. We hope that this spring we shall have the pleasure of seeing Falguni staged once again.

### Acharya Sylvain Levi.

It is with a heavy heart that we announce the death of Professor Sylvain Levi, which melancholy event took place in Paris on 31st. October last. The late professor was an old and sincere friend of the Poet and through him his connection with the Asrama was deep and intimate. When the Visva-Bharati was formally opened in 1921, Professor Levi in spite of his numerous important engagements in Paris where he was for a long number of years the head of the Indology Department in the Sorbonne, readily accepted the invitation of the Founder-President to be the First Visiting Professor in Visva-Bharati. It was he who started the Sino-Tibetan studies at our Vidya-Bhavana and the Chinese Hall which is soon to be put up here is in a way a tribute to his pioneering work. We offer our sincere and respectful condolence to Madame Levi.

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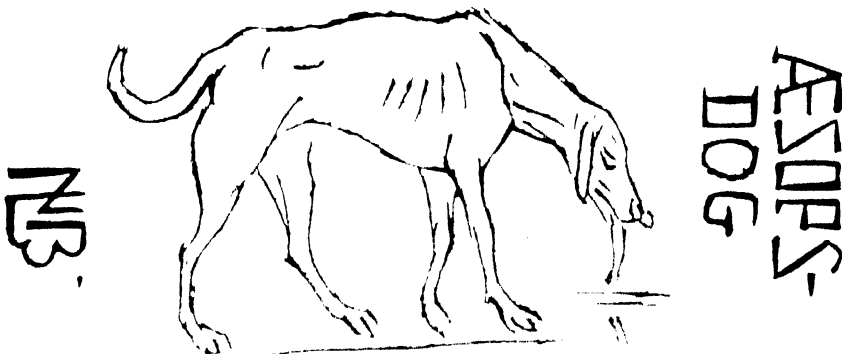
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DECEMBER, 1935

Number Six

The old is prudent but not wise. Wisdom is that freshness of mind which enables one to realise that truth is not hoarded in caskets of maxims; it is free and living. Great sufferings lead us to wisdom because these are the birth-throes through which our mind is freed from its habit-environment, and comes naked into the arms of reality. Wisdom has the character of the child perfected through knowledge and feeling.

*Rabindranath Tagore*



Nandalal Bose

## Santiniketan and Sriniketan

Rabindranath spent the month of November at the asrama and was busy with the production of "Rajah", which is to be staged in Calcutta towards the middle of December. Though the English version of it, "The King of the Dark Chamber" has been produced more than once in Europe, we do not know of the original ever having been produced.

...

We express our sincere gratitude to the Government of H. E. H. the Nizam for their latest gift of Rs. 5,000/-. The construction of the Hyderabad House for which purpose we had been given Rs. 19,000/- by the State will be soon taken in hand.

...

Chitranibha Chaudhury has been appointed temporarily as an adhyapaka in Kala-Bhavan of which she is an ex-student. We offer her a hearty welcome.

Sudhindra Chandra Ray who had graduated with great distinction in Agriculture and Economics at the Welsh National University, Aberystwyth, has been granted a *Fellowship* for one year by the Dartington Trust. After his graduation, he had also worked as a research assistant to Prof. A. W. Ashby of the same University. Our new colleague to whom we accord a sincere welcome has made Sriniketan his headquarters and will work on the economic aspect of the marketing of rice in the Birbhum district.

Of the numerous visitors to the asrama since the re-opening after the pujah holidays, mention should be made of Dr. Prafulla Chandra Ghose who paid a short visit in the third week of November. He gave us an instructive talk on the work that has been undertaken by the All-India Village Industries Association.

...

For the first time we celebrated Nabanna or the Harvest Festival as a special ceremony this year. The function was organised at Sriniketan on Friday the 29th November and was attended by a large number of villagers from the neighbourhood. Rabindranath acted as the chief priest and was assisted by Pandit Kshitimohan Sastri, Adhyaksha, Vidya-Bhavana. Both the institutions enjoyed a full holiday on account of the ceremony and practically the whole of Santiniketan migrated to Sriniketan for the day. We hope the festival will be made a regular feature in our programme.

## Alumni News

We offer our hearty congratulations to N. M. Subbaraman, an ex-student of Siksha-Bhavana who was unanimously elected chairman of the Madura Municipality on 11th November last. It is indeed a unique distinction for he happens to be the youngest Chairman in the presidency and presides over a municipality which happens to be the biggest.

## A Letter To An English Friend.

(With the permission of the President, we take the liberty of publishing below a letter which he wrote some time ago to an English lady who felt hurt at the spirit of 'intellectual pessimism' and 'political bitterness' she said she found quite common in certain circles at Santiniketan. The subject matter of this letter is of immense interest both to ourselves and to our English friends who some times feel puzzled at certain streaks in our outlook on life in general and political conditions in particular, and this is the sole justification of publishing the letter which otherwise is quite personal.—Editor)

Dear friend,

What you have said in your letter about certain opinions expressed by some of our young professors does, no doubt, represent the mental attitude of some of the young generation of modern India. It is a mentality bred of utter despair, a bitterness generated in a closed atmosphere of a narrow prospect of life. Mostly they are men of keen intellect, confident of their own attainments who find it hard to forget that they have lost their best opportunities and have been deprived of their life's fulfilment. They harbour a futile anger against their destiny and seek an outlet for their brooding vengeance by hurling defiance at those ideals which men have held as sacred. They have readily accepted the teaching of some modern pundits of the West, that religion offers refuge to the cowards and supplies opiate to the mind that is helplessly compelled to suffer.

You have hinted in your letter about constructive programme, but you must know that those persons are extremely rare who have the genius to construct anything worth building, in an environment where things have to be begun from the very beginning, very often with meagre means

and in unsympathetic circumstances. The burden of poverty in our country has been cruelly heavy and widespread, the training to fight it is absent, and on the top of it the depression of spirit that causes inertia finds its shelter in a body whose vitality has been run down owing to the want of nourishment and the consequent series of illnesses amidst surroundings devoid of proper medical help. It hurts me very deeply to find the best of our young minds indulging in a militant form of cynicism borrowed from the West, the cynicism which is all the more virulent because of its blankly negative character, destitute of all true vision. Because they have grown callously incapable of the deeper enjoyment of spiritual life they helplessly become addicted to cheap political sensationalism. I understand them, I suffer for them and I can never keep myself away from their wounded selves. I can only nourish a pathetic hope in my mind that in the end the wisdom which is of our own soil will find its way into their life, and if my own inspiration fails them I shall ever blame my own feeble power.

The boys with whom you had a talk are college students newly come who have

not yet been naturalised in our asrama. They are immature in mind; their education imperfect. Like all young men of similar stage they like to talk loud in order to hide their deficiency in language and feign scepticism because they are lacking in all thoughts; and they believe that by denying all time-honoured notions of truth they prove their own superiority. This must be a passing phase which a

number of them, I hope, will outgrow and the rest of them will go on flaunting a livery of the smart only because they are incurably foolish.

With kind regards,

Yours sincerely,

Sd/- Rabindranath Tagore.

Santiniketan,

15th August, 1934.

## Poet Noguchi at Santiniketan

It was a great day at Santiniketan when on the 29th of November the celebrated Japanese Poet Yone Noguchi arrived for a short visit. He was met at the station by Rathindranath Tagore, Karma-Sachiva, who welcomed him on behalf of Visva-Bharati. Two young girls of the Sribhavana were also there to receive him, one of whom garlanded him and the other offered auspicious emblems of welcome. As the Asrama was closed for the day on account of Nabanna, he was welcomed formally the next morning at the Mango-grove which was tastefully decorated by the students of Kala-Bhavana under the guidance of Nandalal Bose. At the ceremony the distinguished guest was received by Rabindranath and escorted to the appointed seat. The ceremony began with the singing of the famous national song "Jana Gana mana," after which Pandit Kshiti Mohan Sen

chanted a few appropriate Vedic hymns. Rabindranath then offered his welcome in the following words;—

My friend, when I first paid my visit to your beautiful land I was nearing sixty, and was unaccustomed to the severe trial of public reception. The welcome which was accorded to me in Japan was extravagant in its lavishness; it was a surprise to me and I was overwhelmed. I took it humbly, knowing that a great deal of it went to the recognition of my country with which Japan has her ancient bond of spiritual fellowship, a living bond of love and reverence. Since then I have been waiting for this auspicious moment when I could have the opportunity in my own home to give expression to my gratitude for the generous hospitality which I received from your land. In the meanwhile visitors came from your country to our Ashram, some of whom were students,

some teachers, some merchants. At last the poet has come, the poet who is the true messenger of the spirit of his people representing the culture which is national, but above all universal and of all time. I am told that you have just reached your sixtieth birthday; it is the time of life when men of true culture are likely to wear out the harsh covering of parochialism, when like the ripe fruit and the fully blown flower, they feel the sense of detachment from their immediate surroundings and are able to bring their best gifts to all humanity. My friend, you have brought to us the mature days of your genius full of the ripe harvest of wisdom, and we have gathered for your welcome the inspired words of homage which are for all true poets and seers, from the glorious period of India's history, when she was radiantly great, was victorious in the race of life, was truly young and therefore immortal. These words we offer to you and through you, as India's greetings, to your nation which is new born in a new age, which is ready to claim the boon of deathless glory from the Dispenser of human destiny."

Prof. Noguchi replied:—

"Dear Poet and Friends, I am very happy to be in your midst. I thank you again and again from the very depth of my heart for the kindness you have shown towards me. I have no words except those of a poet, and allow me to express them in my own way.

"Though warm here in India, at my home near Tokyo in Japan I would be besieged now by a musical regiment of autumn insects. The crickets, bell-insects and others should be striking their instruments in all sorts of tune, high and low, sharp and flat. If I were at my home, I would be a lonely listener to this nocturnal

orchestra that nature plays, and should be thankful to God for this privilege of living close to the ground.

"Now I turn over. O crickets, step aside if you please! Such is Issa's *hokku* poem, if I remember rightly, written one October night at his mountain home in Shinchu when he was besieged by autumn insects. When I was aware at my home of a cricket singing behind a picture at the alcove, or by the transom window of a bedroom, this Lilliputian poem of Issa always came to my mind. Basho wrote a *Hokku* verse at Genju-An, a hillside cottage near Ishiyama, meaning: 'I have no treat to offer you except the fact that mosquitoes are small here.' (*Waga Yado wōka-no chiisaki wo chiso kana*). Then I should be glad to assume a poetical attitude as if to say: 'Come to my home and listen to the music that insects play—that is my offering.' In the past all Japanese poets great or small, wrote about autumn insects and their music. There is no better season, in truth, to those of us who are in accord with nature, than the time in October when putting away all lights, we listen to the nocturnal orchestra of insects.

"I wish to speak of flowering plants, which in autumn bloom close to the ground. Whenever I speak of them, I must first point out a *hagi* flower—to use the botanical name, *lespedeza*—the graceful form of which is so sinuous as not to spill dew-drops in the morning. I know that western people would take the majority of so-called 'flowering seven grasses' only for weeds. Remembering how our Japanese poets in the past discovered their beauty, I can not but be thankful for that poetical service. Otherwise we might say, like a foreigner, that these 'seven grasses' in autumn are but weeds



in Sunday clothes. What is the real work of the poet? My answer is short: 'Discovering new beauty in nature'. How sharp and discriminating is the eyesight of our poets! They are not scientific chroniclers of a theory lying between the stars. They are modest, noticing but the little part of nature by their feet; small enough, but large enough when it tells them how to understand nature, and how to praise its beauty. As quantity, the world of their discovery would be insignificant; but who can doubt its spiritual value? Their discovery may be no more than a nameless flowering plant or fallen petal or trivial bird; we cannot ignore it, however, since there is in it a suggestion of the great universe. Their singing may be fragmentary and broken; the poets I revere could not compete with others in the matter of quantity. There is psychological value in the quality of things.

"I thank Japanese poets of the past for giving me this little natural world, from which I am able to step into a larger world. The real poetry, whatever it be, is but a little gate of mystery through which we go into a world of Eternity complete and round. Once I wrote: 'Between petals of flower there is a little invisible gate. We poets are a Tobinofitaro, accommodating himself to all circumstances, or a long-nosed goblin, a will-o-the-wisp, in sudden appearance and disappearance.' Our Japanese poets are that long-nosed goblin or Tobinoritaro. I wrote also: 'In poetry the revival of nature or, to use another word, realism is not our purpose. When our power of adjustment with nature is perfect, our objectivity becomes settled, and our poetry free from photographic realism, a thing that is vulgar.' Entering the season of autumn, we find our objectivity losing its curiosity; and our poetry

steadily rising to the high mark of its own spiritual worth. After all one is not an objective creature, but a subjective being.

"We Japanese have the phrase: 'In autumn the sky is high and the horses become fat.' There is nothing more delightful to see than nature's fruition; when nature becomes mellow and mature, her beauty is so decorative. If you doubt me, you have only to observe how chestnuts, meaty and reddish-brown, burst from the prickly burs. Look at a persimmon tree covered with golden balls! And see how a Siberian kite flies in the high sky, pretending to be an aeroplane.

"I would praise autumn as the season of decorative beauty in nature; and again, as the season of fruition. In an essay I wrote: 'Nature is made in accordance with a decorative plan, and is coloured accordingly. We have the special privilege of differentiating her beauty. When a Western critic speaks of Japanese art, he includes it in one word, decorative. I am not saying that he is wrong; but he is lacking, apparently, in discrimination. Not only in art but humanly this decorative beauty should be an evidence of personality, for we human beings are to be taken also as an art. We must do our best to appear decoratively.' I find the best specimen of decorative appearance in Tagore.

"Now the scene changes from Asia to America, because I recall to my mind how I spent my younger days at the 'Heights', the back hill of Oakland in California, with Joaquim Miller, the famous American poet of his time. When I went to his place to live for three years, the month was May with the deepening shadows of the acacia trees, where I thought I could play a Hindoo monk in meditation.

"Miller always remarked that one who had eyes to see beauty was truthful; where he said truth he justly meant beauty; and this beauty was nothing but poetry. It was his desire to build a City Beautiful on his hill; but before its completion he passed away in 1913. Being still on the quest of beauty and truth, singing a lovely song, I have such a great pleasure in finding this successful example of the City Beautiful here."

The function terminated with the singing of the Ashrama Anthem, '*Moder Santiniketan*.'

Prof. Noguchi was then shown round the different departments of Visva-Bharati. He took keen interest in the art-activities of Kala-bhavana, and passed some time with Nandalal Bose in his studio, discussing various problems of art.

He left for Calcutta the same afternoon.

## Extension Lectures

### Winter Term 1935-36.

Miss E. Booth M. A. (Oxon).

- |                                |         |
|--------------------------------|---------|
| 1. My War Experiences          | Nov. 17 |
| 2. School Education in England | " 29    |

Miss A. Cederblom

- |                         |      |
|-------------------------|------|
| 3. From Sweden to India | " 23 |
|-------------------------|------|

Dhirendramohan Sen M. A. (Delhi), Ph.D. (Lond).

- |                          |        |
|--------------------------|--------|
| 4. Dreams and Phantasies | Dec. 6 |
|--------------------------|--------|

Pramathanath Sen Gupta M.Sc. (Dacca)

- |                                   |      |
|-----------------------------------|------|
| 5. The Origin of the Solar system | " 14 |
|-----------------------------------|------|

Anil Kumar Chanda B. Sc. (Econ.) Lond.

- |   |         |
|---|---------|
| 6. Story of the British Socialist Party | Jan. 14 |
|---|---------|

Kshitimohan Sen M.A. (Allahabad) Sastri

- |                         |      |
|-------------------------|------|
| 7. Rabi Dass            | " 11 |
| 8. Tulsi Sahad Hathrasi | " 18 |

## Erratum

In the announcement regarding Miss C. Bossenec in our last issue (page 34) kindly read *Paridarshika* for *Pronetri*. It may be added that Srijukta Protima Debi continues to act as *Pronetri*.



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# VISVA-BHARATI NEWS

Volume IV.

JANUARY, 1936

Number Seven



## *Message on The Golden Jubilee Celebrations of the Indian National Congress.*

To

The President, Indian National Congress. Bombay.

My warmest greetings on the happy occasion of Golden Jubilee Celebrations. The destiny of India has chosen for its ally the power of soul and not that of muscle. And she is to raise the history of man from the muddy level of physical conflicts to a higher moral altitude.

27. 12. 35.

*Rabindranath Tagore*

## Santiniketan and Sriniketan

Rabindranath went to Calcutta on 9th December last with a batch of students from the asrama for the performance of "Rajah" in Calcutta. It was produced at the New Empire Theatre on the 11th and 12th December. He himself appeared in the role of Thakurdada. We are glad to say the performance was a great success and we had absolutely full houses on both the occasions. We are publishing elsewhere in this issue the comments on the play by the Statesman of Calcutta.

...

As a result of the strain of the play Rabindranath fell ill, rather seriously, soon after the second performance and was bed-ridden for a few days. He returned to the asrama on the 19th December and is now taking complete rest. Due to this illness, he had to cancel the visit to Cuttack where he was to have gone to preside over the Utkal Music Conference.

...

Dhirendramohan Sen and Premchand Lal went to Nagpur to represent the Bengal Branch of the New Education Fellowship at the Conference of the various provincial branches of the movement in India. Manilal Patel joined the All-India Oriental Conference at Mysore as the delegate from the Visva-Bharati and read two papers.

...

The following have been returned as members of the Santiniketan Samiti by the Asrama Adhyapaka Mandali for the year 1936-37:—Kshitimohan Sen, Nandalal Bose, Dhirendramohan Sen, Tanayendranath Ghose, Pramatha Nath Sen-Gupta and Visvanath Mukherji. The Santiniketan Samiti has elected the following

to be its representatives in the Visva-Bharati Samsad for the years 1936-38:—Nandalal Bose, Anil Kumar Chanda, Nagendra Narayan Chaudhury and Hemendralal Ray. The Sriniketan Samiti has returned Kalimohan Ghose as its representative to the Samsad.

...

From the general constituency, the following have been elected as members to the Samsad for the years 1936-37 and 1937-38:—Kshitimohan Sen, Surendranath Tagore, Pramathanath Banerji, Apurva Kumar Chanda, Kalidas Nag and Sudhi Ranjan Das. Devendramohan Bose who has been working as Artha-Sachiva, (Treasurer) since the death of Indubhusan Sen has been unanimously elected to the post for a term of three years beginning from 1936.

...

We offer a hearty welcome to Countess Hamilton who has come for a few month's stay at Santiniketan for studying Indian Philosophy. The Countess is a great friend of Visva-Bharati and it is mainly to her generosity and efforts that we are able to run the Swedish Textile Department at Santiniketan. She is accompanied by her son who is a gifted artist.

...

Mr. T. Masu, a renowned violonist from Japan has joined the asrama as a casual student in the Sangit Bhavana to study Indian music, of which he is a keen admirer.

...

The Publishing Department has just published a collection of essays by Rabindranath on philological problems of the Bengali language. It is called Banglar Sabda-tatva.

...

( Continued on page 53 )

## The Rice we eat

Rabindranath Tagore

When a people's diet takes a vicious path of its own impoverishment, it causes a graver mischief than any act of cruelty inflicted by an alien power. Such has unfortunately been the case in our province. Rice has been our staple food from which we have for generations received a great part of our health, strength, energy and intelligence. But curiously enough, especially among the upper class of our community, a fatal epidemic of foolishness has become prevalent which allows this principal food-stuff of ours to be depleted of its precious nourishing element. Rice mills are menacingly spreading fast extending throughout the province an unholy alliance with malaria and other flag-bearers of death robbing the whole people of its vitality through a constant weakening of its nourishment. We not only boil away an essential amount of nutrition from our daily ration of rice but also use elaborate machinery to polish off its skin which contains its most vital gift. This is a self-imposed form of famine deliberately welcomed by a people who had already been suffering from the scarcity of milk and that of ghee of a non-poisonous kind. One of the consequent diseases in the form of beri-beri has specially chosen its victims from the Bengalis, who still remain indifferent to its lesson. There had been, I am told, some proposal to check the progress of this fatal evil through the intervention of legislature. I am glad that it failed, for the people must not be treated like eternal babies carefully protected by its appointed nurses from its own utter silliness. It is only for ourselves to exercise our intelligence for choosing our food which must be wholesome and sustaining. It is for the people themselves to realise that in the long run it is not cheaper to substitute the callous force of machinery for the indigenous rice-huller, oil press and grind stone for crushing the wheat. Physical vigour born of healthy meals is valuable, not only for itself but for its power of enhancing one's earning capacity. Then again, we have to take into account the immense importance of our rural economic life whose course has been cruelly obstructed by the iron monster robbing our village women of some of their natural means of livelihood and the labouring class of its right to gather its simple living out of the gleanings from the people's own green field of life. It has gone on for long, this tampering with the time-honoured irrigation of living, in this country causing large desert tracks of privation in our villages. Would it be too much to expect a body of volunteers in Bengal to form a league whose members should take a solemn vow to use *dhenki*-hulled rice for their meals not allowing its nourishment to be stupidly thrown away by wasteful cooking? Could they not realise that it is the perpetuation of a national calamity to which most of us is daily helping by instituting in our homes an insidious method of suicide?

Santiniketan,  
December 28, 1935.

## Of My Visit To Santiniketan

*November 16—17, 1935.*

[ Ethel Cutler B. A., B. D. Secretary to the  
National Board of the Young Womens' Christian  
Association, U. S. A. ]

The day has long passed when any of us who watch the signs of the times can forget even for a little while that the world has ceased to be a large place where people can dwell apart, unmindful, uninfluenced by each other. Yet the crowding of us all together in economic interdependence has been so swift that our spiritual appreciation of each other has lagged. We of the West are prone to be quite content with our own achievements, and forget how rich are the resources of beauty and of truth which other lands have to offer us. It was out of a sense of our own incompleteness and a very deep desire to sit at the feet of some of the great masters of art and thought that I came for four short months to India, to refresh my spirit with its beauty, and to catch the sense of fellowship which is always just on the horizon among people of goodwill.

Before I left the States, I had decided that in the midst of the things which were being built into my work in India, for I came in part to share in the work of the Young Womens' Christian Associations of India, there were a few places where I must surely go, a few persons with whom I must surely talk. It is my deep interest in art which made me sure that this return to India must include a visit to Sanchi and to Ajanta where men who had lived under the inspiration of the life of Buddha had sought to give expression to the inspiration which was theirs. But I wanted also contact with spots in

India where I had reason to expect that new life is coming up above the surface, young growing life, as full of promise for the future as those far off days whose record is left us in stupa and cave fresco.

It came about in the day's work that I could have only an evening and a day at Santiniketan. My impressions are those of one who came to listen and to whom was given every possible opportunity to see and listen in such a time.

I have found beauty in this place, in the great trees which have grown in a thirsty land because water has been given them lest they wither away. And they have returned their thanks by stretching out their protecting branches over the the outdoor classrooms, where little folk and those of maturer years may grow together in the beauty of the great out of doors. I have found beauty in this place, in the frescoes with their vigor and freshness, within and without the houses. There is something about the very fact that not all of them are great art which adds to their charm, for it gives to all of us the assurance that perfected art is not the only expression of beauty.

I have found life in this place, in that very growing of new art forms, in the eager receptivity to the art gifts from the past and from other nations and yet the very life which makes impossible blind copying which is death, and transforms the rich heritage gathered from many places and many ages into something new.

And that same precious alchemy of life is in the work at Sriniketan, where more plants are growing in gardens and more fruit is being borne to feed the hungry because there is eager reaching out for new ways, such eagerness that it is contagious, and those who knew that changes could not be, are seeing that they may truly change.

I have found that rarer thing which is the mating of beauty and of life, the sense of fellowship that is so simple and so sincere, as simple and as real as the ways of living, that one who comes a stranger finds herself welcomed as a friend, and

drawn into the hours of worship and of quiet as irresistibly as into the busy anxieties of the day when she would see with her eyes those outward symbols of the inner life.

In and through all I have beheld the dreams of a poet coming alive, not only in the Poet's own most kindly and gracious greeting to me who come from a far land, but in the very lives of those who share his purposes for this place, and seek to live them out. I came a stranger with great expectations. I leave a friend with deep satisfaction in all that Visva-Bharati means.

( Continued from page 50 )

We offer our welcome to Jivan Kumar Ganguly M. A. who has been appointed temporarily an adhyapaka in the Patha Bhavana.

...

Santiniketan celebrated its anniversary on the 23rd December in due solemnity in the usual manner. Rabindranath inspite of his ill-health conducted the service at the mandir in the morning but did not take any further part in the celebrations under medical advice. In his absence the annual general meeting (Parishat) of the Visva-Bharati was held under the presidency of Sudhir Kumar Lahiri on

the 24th December. There were a large number of guests from outside and inspite of the economic distress prevalent in the district the fair was attended by thousands of people from the neighbouring villages.

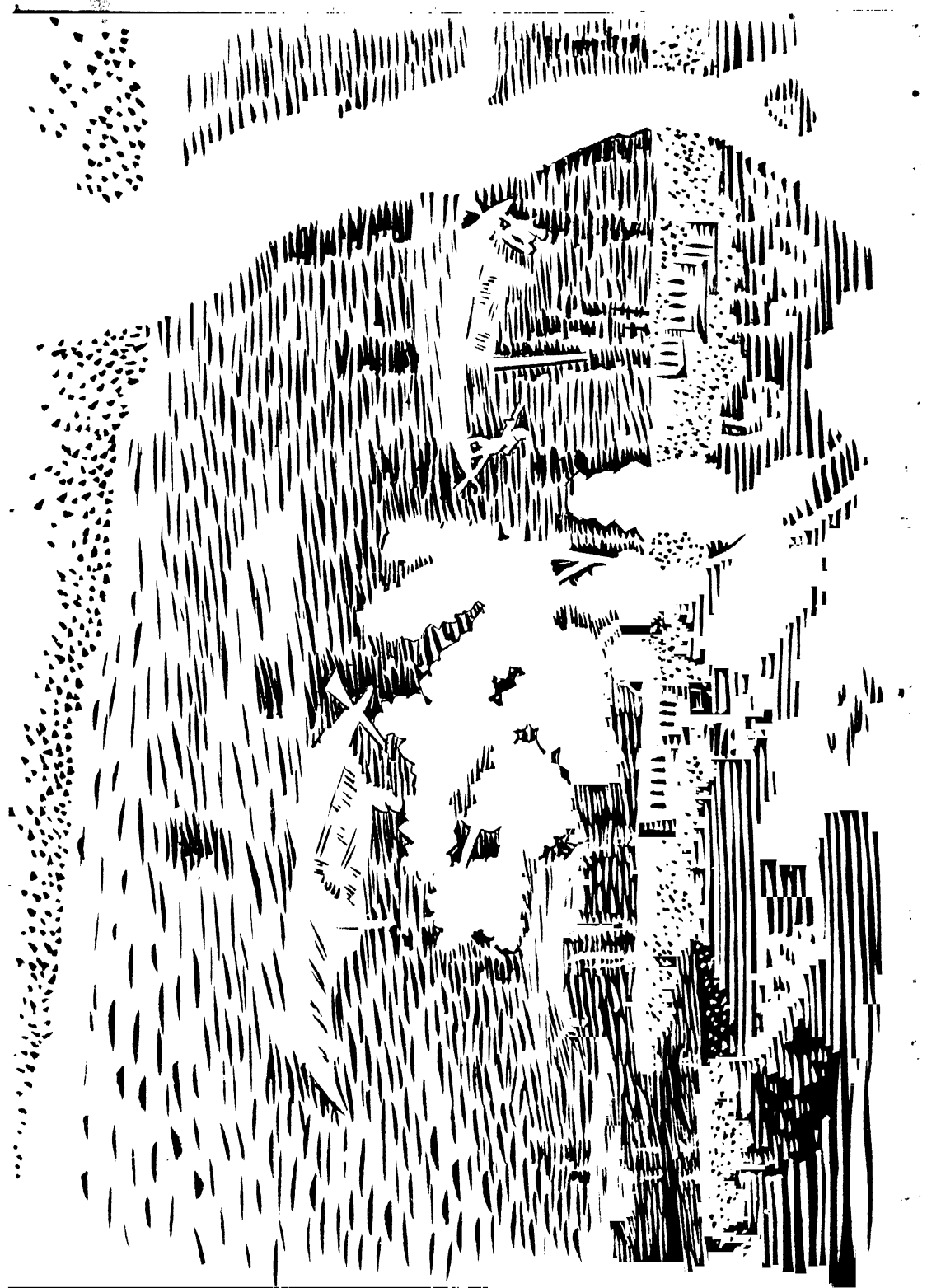
...

At a meeting of the Visva-Bharati Samsad held on the 3rd December in Calcutta, the following were elected members of the Visva-Bharati:—

#### (A) Life Members.

- (i) Rameshwarlal Nopany
- (ii) B. Gopala Reddi
- (iii) Motibhai Patel
- (iv) Rai Bahadur Sakhi Chand.





Ranee Chanda

**(B) Ordinary Members**

- (i) Sasanka Sekhor Gupta
- (ii) Hem Chandra Datta
- (iii) Siddhanath Sen
- (iv) Monica Chanda
- (v) Edna May Baxter
- (vi) Mary M. L. Peck
- (vii) Ethel Cutler
- (viii) Jyotiprakes Sircar
- (ix) Jyotish Govinda Sen
- (x) Kshitish Ray
- (xi) Miss Juthika Dutta
- (xii) (Madame) Kotia De Sarkar
- (xiii) Netai Gopal De Sarkar.

**Rabindranath Tagore on the Stage**

Dr. Rabindranath Tagore in the role of "Thakurda" held the audience spell-bound at the first performance of "Rajah" at the New Empire Theatre, Calcutta, last evening. He was so natural in his part, so intensely human that the appeal was universal. The success of his performance was great because he was merely showing on the stage what he had shown throughout his life—the desire to awaken the youth of the country, and thus within his heart remain evergreen.

The story was more or less in the nature of an allegory—of the eternal search of the soul through the mazes of life for the Great King. It relates the conceit of a human mind, its trials,

temptations and falls. Finally its utter humiliation, and the realization of its own futility. Then through the darkness of despair, and dawn of hope it receives the Mighty King. The poet touched lightly on some common aspects of human nature, such as the conservatism that is so prevalent, and the psychology of the mass mind.

The settings were beautiful, the costumes gorgeous and the songs, dances and music exquisitely rendered. The actors and actresses gave creditable performances. Special mention ought to be made of Surangama and her beautiful singing. Sudarshana also filled her role admirably.

The whole effect was truly lyrical, there was poetry in the atmosphere, and Tagore's personality held the audience.

(The Statesman, Calcutta 12-12-35.)

...

**Alumni News**

The annual general meeting of the Asramika Sangha took place at Santiniketan on the 8th Pous, (24th. December) under the presidency of Prof. Phanibhusan Adhicary of the Benares Hindu University. The Sangha at its business meeting accepted the new constitution which had been circulated to the members beforehand. Pulin Behari Sen was elected secretary for the year.

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# == VISVA-BHARATI NEWS ==

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Number Eight

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## On Education

It is needless to say that the purpose of modern Education is to respond to the deepest urge of the present age which is to be rid of the suicidal aggressiveness of the collective egotism of the people. Human history is waiting for uniting all races in a bond of co-operation utilising for the common benefit the variedness of our circumstances and natural capacities. Those habits of thoughts and sentiments which go against it will make us unfit for that great tomorrow when it will be seriously admitted that the spirit of civilisation has its fundamental meaning in a perfect relationship of people based upon a comprehensive responsibility of mutual help. What has been said in the *Upanishads* in the following verse indicating the highest purpose of man is applicable not only to individuals but also to nations.

\* \* \* \* \*

He who finds himself in all beings and all beings in his own self is revealed in truth.

Rabindranath Tagore

## Santiniketan and Sriniketan

The Founder-President has nominated Dharendra Mohan Sen to be a member of the Samsad for the year 1936-37.

...

At a meeting of the Samsad held on the 7th. January last, Principal B. M. Sen of the Presidency College, D. N. Mitter, Solicitor, and Dr. R. Ahmed were co-opted as members of the Samsad for this year. There was an important meeting of the Samsad on the 21st. January when the new regulations were passed. They will be confirmed at a meeting of the Parishat, which will meet at Sriniketan on the 6th. February and will be immediately put into operation.

...

A batch of College students numbering 20 in charge of Punyamaya Sen and Sudhir chandra Ray went out for an excursion on the 26th. December last and returned on the 4th. January. They visited Nalanda, Rajgir, Benares, Patna and Dhanbad Coal mines. They were received with extreme kindness in each of these places and we express our gratitude to the authorities of the Benares Hindu University for their hospitality at Benares, and to Dr. K. Mazumdar of Dhanbad and Sjt. Nani-bhusan Gupta of Patna for the kindness with which they received the party and arranged for their visiting the interesting places in their localities. In Saranath, our old friend Brahmachari Govinda, at present the Secretary of the International Buddhist University, showed them over the museum and the Vihara.

The Kalabhavana Students numbering about 40 under the direction of Nandalal Bose went for their annual camp to Rajgir and spent ten days there.

...

The Minister in charge of Local Self-Government in Bengal, Hon'ble Sir Bejay Prasad Singh Roy paid a visit to Santiniketan on 31st. January to formally open the Bolpur-Bandgora Dispensary organised by Rural Reconstruction Department, Sriniketan through the health Union of the locality. He kindly promised to arrange for a Government grant of Rs. 11,000 for the health societies in the Bolpur thana. It may be recalled that the Honourable Minister had paid us another visit about three years ago to open the Water Works at Santiniketan.

...

Mahammad Rasul ( Fuljhuri ) has been appointed a teacher of instrumental music in the Sangit-Bhavan.

...

The International Negro Delegation of Friendship paid us a visit on the 15th January last. The leader of the Delegation, Prof. Thurman of the Howard University delivered a most interesting lecture on the 16th. evening at the Sinha-Sadana describing the life of the Negroes in U. S. A.

...

Ajit Chandra Chakravarty of the Siksha-Bhavana has gone on five month's leave on account of ill-health.

...

( Continued on page 62 )

## On Dancing

(Some time ago Rabindranath wrote a letter to Sjt. Gurusaday Dutt, I. C. S., on the value of dancing in national life. We give below the English translation of the relevant passages in the letter. Editor).

There is no doubt that the provision for our country's health and food is of great importance but the expression of its joy is no less vitally necessary. The villagers who are known as the masses of the country have always abundantly expressed their joy in life through their music and dance in varied forms of literature and the arts. Like scattered pools of water in the dried up river-bed of a stream these yet exist, but there is danger of their soon being completely lost. One of the main reasons is the stupidity of our educated communities. We are bookworms quite out of touch with the inner life of our country. We are schoolboys of English schools—therefore we wax enthusiastic over pedantic research in foreign arts following the prescribed path of text-

books; we utterly lack the inner culture which can make us discover and properly evaluate the materials of beauty which lie unrecognised all around us in the rural areas. One of this is Dancing. This great gift of the goddess Saraswati has been disdainfully relegated by our cultural circles to the realm of the professionals. In the life of the masses it still remains hidden here and there with apologetic diffidence.

All expressions of joy keep man's vital forces alive and creative; man does not die only from want of food—absence of joy kills his manhood. In the western continent Dancing is a companion of true manhood. In our country too, this dance will remove the feebleness from which our country suffers.

## A Day At An Infants' School In France.

C. Bossennec.

At "Neuilley sur seine", classes, both of elementary and secondary forms, are held only in the morning; afternoons are set apart for music, designing, needlework and gymnastics. It is in the afternoons again that the students prepare their daily lessons and write out home exercises. Boys and girls whose ages range from four to nine or ten, are admitted into the elementary forms: boys are admissible only as day scholars. At the early age of four the smaller pupils begin their study under the Kindergarten system. Their intelligence and sense perceptions

are allowed to develop in an atmosphere where they can take first-hand interest in life and nature around them. The young pupils have a garden plot allotted to them, where they grow flowers and vegetables with great interest. Modelling, carving and weaving occupy quite a big space in the curriculum at this stage. It is surprising to find these little boys and girls turning out nice little articles with their tiny hands. Under the Kindergarten system, pupils are allowed to take their own time in commencing reading and writing. When they learn to read, write and reckon, they have to follow the same course with the bigger pupils.

Besides regular boarders who live throughout the whole term at the school,

there are half boarders and day scholars. Half boarders are those who take their dinner in the school refectory. Day-scholars go back home after the morning classes are over. "Difficult" children are especially attended to; they are called "externe Surveillance" and they have classes both in the morning and in the afternoon.

The small boarders sleep in a big dormitory which is well-ventilated by large windows on each side. They rise at seven in the morning and go to the dressing room adjoining, where they dress and wash and perform their morning toilet. The girls have to keep their dress and linen in perfect order. The linen is kept in the dressing room in different cupboards bearing the name-cards of different boarders. A maidservant is put in charge of the linen-room, where she has got to attend to their needs and give them fresh dresses and bed clothes. The girls are strictly forbidden to talk in the dormitory and in the refectory. At every table eight girls sit with a big girl to look after them and teach them table manners. After the dinner is over they stand in a line to go to the classes.

The classes are held from half past eight to twelve. After dinner the students assemble in a big hall leaving their caps and mantles in the anteroom. Elementary classes ordinarily contain twentyfive to thirty students placed under the charge of one teacher teaching every subject. When there is a large number of students belonging to the same age, they are put into different sections. After one and half hour's classwork the students have a recess for half an hour during which they play various games. In rejoining their classes they come, as before, in a line.

When classes are over at twelve, the day scholars go home with escort. Half boarders and boarders take their meals in the refectory, after which they play for a long time in the garden. The classes are resumed at two, when the day scholars come back to rejoin the boarders and half-boarders. In the first part of the afternoon there are special classes under special teachers giving lessons on music, drawing, sewing and gymnastics. At four they have their tiffin and games. After three quarters of an hour or so the students retire into the study room to prepare their lessons and write out the home exercises. The students are never left by themselves, they are kept under constant superintendence. (At our school we used to get immense help from girl teachers preparing for training-school certificates. In return of the help they gave, these girl teachers used to get free boarding, besides scope for practical teaching.). Each study room accommodates thirty to forty children who are placed under the charge of girl teachers. These teachers pay individual attention to each and every girl and see that they prepare their lessons and their home exercises. The pupils are forbidden to talk amongst themselves or to read their lessons loud. At half past six when the study period is over, the boarders are allowed a short time for play while other pupils go back home. Dinner is served at seven. After seven smaller children retire. The rest have to take their bath, clean their shoes, keep their clothes in perfect order before going to bed at half past eight.

---

## A Letter to Rabindranath \*

"\* \* I shall not forget those lovely woods full of the cooing of wood pigeons with their classes of young students in the shade of the great trees, nor the wonderful memorial service in memory of your father that took place yesterday morning in the little temple. My only distress in the latter case was that I did not understand your address but I was, I think, keenly in sympathy with it all and I can still see the ceremony in all its beauty. The memory of these two days will remain with me for the rest of my life. This great movement for the bringing together of the cultures of East and West seems to me one of the utmost importance and one that makes beyond all others for the peace of the world. As an artist for half my life and as a worker for peace for many years (in wartime and later) it makes its special appeal to me. I am also keenly interested in the work that is being done in the villages round about. I visited the place that lies round Santiniketan so fascinating in its illimitable distances and where the sunset shines out so magnificently against the surrounding greyness. Its aridity horrified me, and I wondered

how it could support life at all. But there the people are in their little villages—living in thatched, clay-walled cottages—very neat and clean—a few black pigs and many great pots lying about the doors. Little sun-black children herd the cattle in the neighbouring place where a few palm trees give shade, and vultures are to be seen. Their poverty must be great living in such a desert. But the cattle seem to get some sustenance out of the dry grass, little orange. Butterflies hover over thorns and must get some honey; and so the people manage to live where one would expect them to die.

I am a member of the Labour Party at home and am appreciative of what is being done for their uplift. I enclose a small contribution for that special work.

I was reading yesterday in E. J. Thompson's book and got some information that particularly interested me. It seems that you dedicated your English version of "Sacrifice" to "those heroes who bravely stood for peace when human sacrifice was claimed by the Goddess of War." I particularly welcome this dedication. ... ..

---

\* From Miss Rachel S. Jeffrey, notable artist and social worker of Scotland, who recently visited the ashrama.



( Continued from page 58 )

We offer our respectful congratulations to Pandit Vidhusekhara Sastri, till recently Adhyaksha of the Vidya-Bhavana on his receiving the title of Mahamahopadhyaya and on his appointment as Ashutosh Professor of Sanskrit of the Calcutta University.

...

There will be an extra-ordinary meeting of the Visva-Bharati Parishat on 6th February next at Sriniketan for the confirmation of the amended statutes and regulations.

...

Lt. Col F. B. Yeats-Brown, author of "the Bengal Lancers" paid a visit to Santiniketan on the 28th January last in order to meet Rabindranath and see the work of rural reconstruction that is being organised through Sriniketan. His present visit was in connection with a series of articles he has been commissioned to write for the Spectator.

...

Dr. A. J. Barnet Kempers, Reader in the University of Leyden came here on the 24th January on a short visit. He made a gift to the Visva-Bharati Library of a complete set of his books and monographs on Indian and Javanese art and sculpture. On the 24th he gave a most interesting talk in the Kala-Bhavana Museum on Hindu-Javanese Art illustrated with lantern slides.

...

Rai Bahadur Ramdeo Chokhani, M. L. C. and a few Marwari friends paid a visit to Santiniketan in the first week of January. They were extremely pleased with the

work that is being carried on in the various departments at Santiniketan, especially in the field of oriental culture. He very kindly consented to raise funds amongst his friends in Calcutta to meet the salary of the two adhyapakas who are now employed here for the teaching of Hindi and Sanskrit in the Patha-Bhavana.

...

Miss Lousie Wallace Hackney, a poetess and art-critic, a specialist on Chinese Art, and authoress of "Guide Posts of Chinese Painting" paid a short visit to the ashrama. She saw Rabindranath and felt honoured in being given the privilege of carrying the Poet's message to the Poetry Society of America of which she is a leading member. She also saw Nandalal Basu who enlightened her with his interpretations of Indian art-expressions and their techniques. She told that she had been immensely impressed with the intense vitality of Indian art and the vast field over which its fertilizing influence has extended. Not only do Bali, Java, French Indo-China and Siam owe it an immense debt but China and Japan received again and again a fresh impetus from it.

"I had three pilgrimages to make" she continued, "when I came to India, and one of them was Dr. Rabindranath Tagore's educational colony at Santiniketan. To spend a few days here has been a privilege, for it is art made concrete in life. You feel the spirit that has given Indian art such a wide influence manifest not only in the actual work of the students but reflected in their minds. To talk with the Poet is to enter into a realm of serenity. Scarcely less fruitful was a long talk with Principal Nandalal Basu

of the Art Section, discussing the methods and philosophy behind Indian Art."

...

Miss. E. Buffington, a well-known artist and writer of America was here on a short visit. She is in India for the last 3 months studying Indian art and philosophy, and particularly the scientific principles underlying the Hindu Yoga for the purpose, as she said, of proving the objective reality of the spiritual world, and of helping to produce a revival of true spirituality in the mind of America.

...

### Sriniketan Anniversary

The 14th anniversary celebrations of Sriniketan commenced on the 6th February with the chanting of appropriate Vedic hymns by Pandit Kshitimohan Sen. Syt. Nepal Chandra Ray spoke a few words on Rabindranath's ideas about village work, and referred to the invaluable services rendered by the Poet's esteemed friend Mr. Elmhirst towards the fulfilment of those ideas. Syt. Pratima Tagore then performed the opening ceremony of the Industrial and Agricultural Exhibition.

In the afternoon, the Brati-Balakas from different centres gave a very interesting demonstration of their physical feats; and Syt. Kshitish Prosad Chattopadhyaya, Education Officer of the Calcutta Corporation, gave away the prizes to the successful competitors. Syt. Chattopadhyaya addressed the gathering on the possibilities of the Brati-Balaka movement and praised the work so far done by it through Sriniketan.

On the day previous (5th instant) a meeting was held at Sriniketan of the members of all the village societies, organi-

sed by Sriniketan. Rabindranath addressed the villagers on the need of unity and co-operation among them.

.....

A special meeting of the Visva-Bharati Parishat (Annual General Meeting) was held at 9 a. m. on the 6th instant at Sriniketan in which the New Regulations of the Visva-Bharati were confirmed.

...

### The New Education Fellowship

The Bengal Branch of the New Education Fellowship will hold its first general meeting and a symposium on Progressive Education in Calcutta on the 8th. February in connection with the Education week organised by the Education Department in Bengal. Col. Sir Hassan Suhrawardy LL. D., D. C. L., M. D. will preside over the function. Lady Abala Bose, Surendranath Tagore, Kshitimohan sen, Dr. Biresh Guha, D. Sc., and a few others will read papers on various aspects of progressive education. In the evening Rabindranath Tagore, will deliver a public lecture on 'Making Education Our Own'. The Lord Bishop and Metropolitan of India will preside.

...

### Alumni News.

Prafulla Chandra Sen has been returned a member of the Samsad by the Asramika Sangha.

...

At the last annual meeting of the Calcutta Branch of Asramika Sangha, Sudhiranjan Das, Barrister-at-Law was elected president and Nirmal Chandra Chatterjee, Secretary for the year 1936.

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# == VISVA-BHARATI NEWS ==

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In the springtime of wistful hours  
    they came into my garden path,  
    some with timid steps and shy hesitation  
    picking up fallen petals among wayside shadows;  
and some whose loud foot-prints spoke of the trodden grasses,  
    bruised under a casual unconcern,  
    who in youth's arrogance tore away flowers  
    leaving a thrill of pain in the pillaged branches.

The boisterous season is over.  
    The bees have deserted the desolate lane,  
    and the laughter and hum of the flower-gathering  
    dies away into the dimness of a tired remembrance.  
I wait now alone, my basket filled with reticent fruits,  
    like the night that has gathered its stars  
    for the far-away morning of an unrevealed sun.

*Rabindranath Tagore*

## Santiniketan and Sriniketan

Rabindranath went to Calcutta on the 7th February and delivered a lecture at the Senate Hall in Calcutta under the auspices of the "Education Week". The speech which was in Bengali was relayed by the Calcutta Broadcasting Station. It has been published by the Visva-Bharati as Bulletin No. 20 ("Education Naturalised". Price Eight Annas), along with an article, also in Bengali, by Principal Kshiti Mohan Sen, describing the ancient Indian method of education.

...

He returned to the Asrama on the 14th February, and on his way stopped at Burdwan for a few hours where a public reception was given him in the house of Srijut Devaprasanna Mukherji, Advocate. There was present a large and distinguished gathering to welcome him, headed by the Maharajah Adhiraja Bahadur of Burdwan and the District Magistrate.

...

Nandalal Bose, Adhyaksha Kala-Bhavana has undertaken the responsibility of organising the Fine Arts Exhibition to be held in Lucknow under the auspices of the Indian National Congress. He will have to spend about a fortnight in Lucknow in connection with this work.

...

We express our heartfelt gratitude to Mrs. E. B. Havell who has very generously presented us with a number of valuable paintings by her late husband and by Abanindranath Tagore. The pictures will be preserved in the Kala-Bhavana Museum as a memorial to the late Mr. E. B. Havell. Mrs. Havell has also sent along with these

pictures a number of volumes of press-cuttings made by Mr. Havell for well over 30 years. They are of inestimable value to a future historian of the renaissance of art in India.

...

We express our thanks to the Hon'ble Rajah Shahib of Bobbili, the Chief Minister, Madras Government, for his kind gift of Rs. 2,000/-.

...

A new version of "Chitrangada" by Rabindranath, interpreted through dancing, will be produced by the students of the Sangit-Bhavana in Calcutta towards the middle of March. The party will then tour the north of India, staging the play in various important cities.

...

M. Gitan Fouquet, a member of "Friends of Tagore Association" in Paris, arrived in Santiniketan on the 18th February last for a long stay. It may be recalled that this is his second visit to the Asrama. We understand the Society is arranging to produce a pictorial brochure on Santiniketan in France from the photographs taken here by M. Burnier a few months ago.

...

Probhat Chandra Gupta, Adhyapaka, Siksha-Bhavana, was married on the 19th January at Calcutta to Srimati Renuka Sen Gupta, a student of the Vidyasagar College, and daughter of Syt. Hemanta Kumar Sen Gupta of Goila, Barisal. We wish the couple a long and happy married career.

( Continued on page 70 )

## A letter from Japan

( The following letter from a highly educated Japanese lady to Rabindranath will clearly show that it is a mistake to think that all Japan is behind her government in its policy of militaristic expansion on the continent of Asia. For obvious reasons we withhold the name of the correspondent. It will be of interest to note that Rabindranath in a recent discussion on the political situation in the Far East said, "I am in love with the Japanese people but surely not with her politicians." Editor. )

Dear Gurudeva,

This time I came out of our darkening horizon to appeal for your help to give a little more light and spiritual hope for the east coast of Asia. Please give us your spiritual help for the Japanese people to see a vision of peace-abiding Orient in the concrete form. Give us light and your message of hope.

Material wealth, we seem to have rather in abundance, but, alas, we are losing sight of where and what our purposes are, in the midst of noise and turmoil of a machine-civilisation, devoid of a soul. Who is to give us light to guide ? Philosophers, we have none. The poets are in silence. Kagawa is doing his best, but his influence, it seems, lies entirely with a small group of Christians. We are all doing our best for rural reconstruction and spread of book

education. But we are thirsty after the spiritual beauty of eternal voice !

Without a moral sense of value, our nation, alas, may seek shelter in any of the modern "isms". The machine has a right to command today and personality comes only after the machine. It makes a nation crazy for any form of materialism or imperialism or delusion of any kind.

This worries our hearts, women and mothers. We need your words of guidance as to what to do in these days of thickening clouds. I came, in fact, to beg your written message to the people of Japan. Please write your beautiful spiritual words for us, for your words penetrate into the hearts of our people, rich or poor, Buddhists or Christians, but of course, above all of women and the youth.

Now, please ask Mr. Chanda or Mr. Masu to make a large dishful of black ink with that ink stick and boldly write down in English what you want to say to the Japanese people. I remember your beautiful and stirring Bengali poem on storm and thunder when you read it in Tokio and how the people were moved !

Please try to come and speak out to Japan so that we may awaken again to Truth and Love and Beauty.

With my heartiest gratitude and love.

Your devoted child,

. . .

## A REVIEW

## Maharshi Debendranath Tagore

By K. Kaliaana Swami, B. A., B. L., Retired Subordinate Judge and  
Editor "Sadhana", Shantikutir, Cocanada,  
Collectorate P. O.

Neither the Emersonian nor the Carlylean definition of a great man can be applied to Maharshi. For he more than represented the best that is in the spiritual genius of India by living in the very truth of it, and by expressing through every detail of his great life the profundities of his psychic experiences. He did not merely, as Carlyle would have it, stand out as a hero far above the average, but by the spontaneous urge of his soul, he was led on from one discovery to another in the inner court of his life till he transcended the standards by which human values are judged, even when as in his case, they are of extraordinary worth. "A God-lover, a God-doer and a God-knower" the Maharshi baffles the attempt to present a faithful account of the events that characterised the days he lived in this world. It is possible to record the facts about him; but are they always sufficient to give a correct perspective to the Inner Man in him?

Nevertheless it would be wrong to minimize the need of the story of a life like the Maharshi's being told in which may be read the exterior revelations of a great soul, the various movements through which it passed to realise and fulfil its supreme spiritual purpose. Here is a work, however small in size, on the Maharshi's life from the pen of a devout lover of his, who seems to have been able successfully to bring much of his intuitive insight into the Maharshi's personality to bear upon his study of the life of one whom he has

rightly described, "as having immensely enriched the spiritual heritage of India and whose life is a source of perennial inspiration to one and all in this and other lands." In simple lucid English the writer tells the story of the Maharshi, drawing particular attention to those outstanding events in his life which have direct bearing on the social and religious movements he started or helped to start. The Maharshi's contribution towards the furtherance of the cause of the Brahma Samaj has received greater attention than his personal life and individual characteristics that gave to his life its uniqueness and incomparability. The Maharshi was a God-inspired man; and whatever he did or spoke was the expression of his psychic being. It is difficult, perhaps impossible, to define or interpret the nature and content of that inner being of Maharshi. But it is the one thing about him which shines out in all its native splendour whenever and from whatever view point his life may be studied. The author's explanation of the term Maharshi has been very happy. The word 'Rishi' connotes the true Hindu ideal of human perfectibility. Neither the denial of life nor the emphasis on it has anywhere been encouraged in the Hindu sacred literature. The idea is to strive for a balanced life where spirit and matter will be reconciled to the higher end of achieving the divine possibilities of human existence. The Rishi-hood in ancient India embodied the very essence of Hindu spiritual ideals: and the

Maharshi typified that ideal by combining in him the virtues of a true householder with the detachment of an inspired Sadhaka. It was this detached mind of his, this splendid isolation from everything of worldly worth, which deeply impressed Rabindranath when he was very young. It is his very heart which speaks when Rabindranath refers to this fact about his father.

Another thing on which the book would have done well to devote a little more space is the Asrama at Santiniketan which the Poet says, "is his (Maharshi's) most significant gift unto us." It was here that the Maharshi passed many of his happiest days, days of ecstasy and joy in "the woods of God-realisation." The spirit which pervades the Asrama keeping alive the

lamp of its spiritual quietude, is a priceless legacy for all spiritual aspirants who may come here to share with its inmates its atmosphere of faith and freedom, faith in the Supreme Being, and freedom from external shackles, the two cardinals forming the common frame round which twine the tendrils of every effort that man might make in his search for truth.

In spite of whatever defect the book may have on account of its short compass, the writer must be congratulated on the service he has done to the Indian biographical literature by bringing out such a beautiful booklet on the life of one of the makers of modern India. And we have nothing but the best of praise for his laudable venture.

## On The Communal Problem.

(From a letter)

I feel it very strongly that the barriers of mutual suspicion and hostility that exist in our country between classes and communities are real impediments in the way of our achieving national self-realization.

The splendid penance of Mahatmaji and the response it evoked from the country have opened the way of unity by breaking down the age-long disabilities from which a section of the Hindu Community has been suffering. But a greater problem is still facing us,—that of breaking down of the barriers that have arisen between the Hindus and the Moslems. I am not a politician and I do not understand the political problems that must be solved in order to achieve a complete understanding between the communities. To me it is not a question of compromise or of concessions. The two communities have been living side by side through the centuries and yet are

suspicious of each other, and mutually hostile. To me it is a sign of barbarism. It is this which is a constant source of humiliation to our national life.

The solution of the problem of harmonizing the clash between the Hindus and the Moslems cannot be put off any longer. It must not wait till we have eliminated what is called the third party from the Indian horizon. The evidence of history is against the shelving of the problem till political "Independence" is realized. Though the states of South-Eastern Europe have political independence their national life is vitiated by the clashing interests of the various elements composing the State. Chinese history gives the same evidence. The work of harmonizing the conflicting elements in our national life must go on simultaneously with the political struggle in which the country is now engaged.

(Sd.) Rabindranath Tagore.



## A Letter from Spain

To Rabindranath Tagore

Very admired Master. Greetings.

For some time now, we, the Students of this Normal School for Teachers have been working in the organization of a Pedagogical Museum, and in spite of it being our great desire that there will not be lacking in it an autograph of the illustrious author of "The New Moon" we have been delaying our petition, fearful of distracting your fertile attention from your innumerable activities; but to day our timidity has been overcome, our fervent desire heartened by the report of two young Frenchmen who a short time ago had the enviable pleasure of living unforgettable hours under the splendid sky of your beloved Santiniketan, bearers of a message of admiration from the Youth of Europe.

To be able to make a journey to Bolpur to permeate ourselves faithfully in

your venerated doctrines, to be able to forge links of inextinguishable friendship would be the summit of our dearest illusions, something wonderful and ineffable, but unhappily that is at the same time inaccessible to our modest means.

As it is not possible to realize such a beautiful dream, if only we might have the honour to place in our gallery of Illustrious Educators the venerated effigy of the most faithful representative of the pure philosophical pedagogical doctrines of India, germ and promise of a happy and prosperous morrow.

We send with our cordial sentiments a fraternal greeting from the Spanish Teachers.

Students of the Normal School of  
Teachers, Castellon (Spain).

Continued from page 66

Premshankar Bhatt, who completed the Visva-Bharati Antya course in 1934 will shortly be sailing for Germany to study in the Freiburg University for a doctorate in the science of Pedagogics.

Charu Chandra Dutt, the Upacharya and Mrs. Dutt came to the Asrama on the 21st February, and were in residence for a fortnight. We were glad to find S. J. Dutt so much improved in health after his protracted illness for the last few months.

Visva-Bharati accepts with grateful thanks the following donations to the General Fund:

The Yuvarani of Kusmanda ... Rs. 500/-.  
His Highness the Maharaja  
of Joypore ... Rs. 5,000/-.

Prof. Mahammad Habib, of the Aligarh Muslim University, and Mrs. Habib came here on the 27th February, 1936. Prof. Habib delivered a series of four lectures for 1936 on "Sufism," tracing the history of its evolution and growth as well as the Indian influences on it, from the earliest times. Rabindranath presided over the second lecture which was held at Uttara-yana; the other lectures which were held in Sinha-Sadan were presided over by Kshitimohan Sen Sastri, the Adhyaksha of the Vidya-Bhavana.

The annual sports were held on the 25th February. In the morning the events for the juniors were gone through, and in the afternoon, those for the seniors took place. A detailed list of the successful competitors will be published in the next issue.

Under the joint auspices of the Visva-Bharati Institute of Rural Reconstruction and the Pengal Branch of the New Education Fellowship, a Conference of the Primary School teachers of the Bolpur and Illambazar Thanas was held at Sriniketan on the 27th February and was in session for four days. C. C. Dutt, the Upacharya, opened the Conference on the 27th, welcoming the delegates and assuring them of every help which it is possible for Visva-Bharati to render to them in their great work. Khan Sahib T. Ahmad, Special Officer for Primary Education and Rai Bahadur Kshitish Chandra Roy, Inspector of Schools, spoke a few words on the need of Primary Education. The function for the day terminated after the demonstrations of physical feats by the Brati-Balakas including a party of Santal boys, and the opening ceremony, which was performed by Sm. Protima Tagore, of an exhibition of Arts and Crafts by the students of the Primary Schools. On the following days there were lectures and educational demonstrations in which Pandit Kshitimohan Sen Sastri, Dr. Jitendranath Chakravarty, Sjts. Kshitish Ray, Sushil Kumar Banerjee, Probhat Kumar Mukherjee, Mr. & Mrs. Dewey of Ushagram, Sjts. Anath Nath Basu and Kshitish Chandra Chatterji took part. The delegates visited Santiniketan in a party on the 1st March and were shown round the different departments. Probhat Kumar Mukherjee explained to them the aims and activities of Visva-Bharati. Nandalal Basu gave a talk to them on the place of

art in rural education when they visited the Kala-Bhavana.

In the evening the Poet met them at Uttarayana and, after welcoming them, reminded them in a few words that theirs was the most significant contribution to the life of the nation. What they did for their boys, the knowledge they gave them, the outlook they fashioned for them, the spirit they created in them, was the foundation on which rested the possibilities of their nation's development. Their responsibilities were accordingly great and noble even though their status did not ordinarily carry such recognition. Nevertheless they must carry on their work in the spirit of that responsibility, teaching their boys not only mere subjects, like history, geography, arithmetic, etc., but making of them wholly and truly men—men who would not only have information in their stock but that intimate habit of observing Nature that gives substance to knowledge and that spirit of service which gives value to it. The Poet then told them how he was impressed with the immense educational activity and fervour that he had witnessed when he had gone on a visit to Russia a few years back. The Russians, who only the other day were steeped in ignorance probably exceeding that of our own people, had been able to achieve such amazing results in eight years only because every man there had realized his social responsibility to give to others the utmost benefit of whatever ability and enlightenment he possessed. The Poet wished he could be with them more freely and discuss the problems with them more intimately, and regretted that his age and his health had imposed harsh restraints on his eagerness.

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# == VISVA-BHARATI NEWS ==

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Volume IV.

APRIL 1936

Number Ten

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So I would repeatedly caution my countrymen :  
“What is it that you rely on when you venture to claim ?  
Your physical strength ?—that you have not. The  
loudness of your voice ?—that is not so penetrating as  
you imagine. Some great Englishman behind you?—  
where, oh where is he! But if you have Justice on your  
side, place on that your whole reliance. None can  
deprive you of the right to suffer. The glory of sacri-  
ficing yourself for the truth, for the right, for the good  
of your fellowmen awaits you at the end of the arduous  
road. If boons you deserve, you will get them from the  
Dweller within.”

*Rabindranath Tagore*

## Santiniketan and Sriniketan

Rabindranath left for Calcutta on the 9th March, where a new interpretation through dance and music of his drama, "Chitrangada", by the students of the Asrama was staged at the New Empire Theatre on the 11th, 12th and 13th. He himself was present on the stage and even took an active part in the performance by reciting certain passages from the play. The performance was a great success; the Press of Calcutta had nothing but the best of praise for, as it put it, the "supremely interesting aesthetic excellence" of the performance. The following extracts from a notice of the play that appeared in the "Statesman" for March 17th, may be of interest to our readers. ... .. "The form of the dance-drama, 'Chitra', makes it embarrassing to label it by a class-name. It is a ballet yet rebelling against its accepted conventions; it is a pageant of dances, yet its theme, dramatic elements and continuous 'story' carry it on a plane higher than recitals of thematic dances; it is a drama, but the dialogue is reduced to a minimum, and its monuments are expressed not through 'events and happenings but through songs and dances .....

"One cannot leave out of the picture and relegate below the foot lights—the musicians who offer such valuable co-operation to the dancers and the actors. Their musical threads help to hold the bits of fragrances in their places and sew them into a garland of colour, song and gestures. The orchestra represented by a single Esraj and some cymbals and with a variegated group of voices, are skilfully selected, the voice of the leading lady providing the 'high lights'.

"A word of commendation is due to the designer of the costumes. He borrows ideas from the repertories of the continental Asiatic stage—from the Javanese and Cambodian dancers, from the Burmese Pwe, as well as the Indian nautch girl, and exploits old models with effective innovations.

"In the style of the dances which make up the warp and woof of the play, the same tendency was apparent. The production has the dash and colour of the ballet, the piquancy of a drama, the fragrance of a lyric, the symbolism of a Tibetan mystery-play, and the pageantry of lavishly staged dance-recitals."

Rabindranath and party left Calcutta for Patna on the 15th, where on the 16th and 17th "Chitrangada" was staged in the Elphinstone Picture Palace in the presence of a distinguished audience including Babu Rajendra Prasad. On the 17th evening Rabindranath was presented with an address of welcome and a purse of Rs. 1,111/- by the citizens of Patna. After attending other public engagements, Rabindranath and party left for Allahabad on the 18th. The performances at Patna and Allahabad were notable successes. The party proceeded from Allahabad to some other capital cities of Northern and Western India and is expected to cover the following programme:—

Lahore	—	22nd, 23rd March.
Delhi	—	26th, 27th March.
Meerut	—	29th March.
Jaipur	—	1st April.
Ahmedabad		6th, 7th April,
Bombay	—	9th, 10 April.

( Continued on page 79 )

## In Memory of Mrs. Kamala Nehru

[The following is an abridged English rendering of the Poet's talk in Bengali to the members of the Asrama on the 8th. of March, which was observed here as the Mourning Day in memory of Mrs. Kamala Nehru. Ed.]

Today we have gathered here to pay our tribute to the memory of one with whom we chanced to come into a close relationship through a service which she claimed of our Asrama and which we eagerly rendered her. At the time when her husband was in prison and her own health was threatened by a fatal malady we could relieve her anxiety for a short while by taking her daughter Indira in our charge. I was deeply impressed at that meeting with her by the atmosphere of serenity and heroic fortitude that she carried round her.

Most often condolence meetings as a part of their ceremony use exaggerations to give them an artificial fullness. In the case of Kamala it is not needed, for she was truly great, and that greatness of hers has spontaneously introduced itself into the hearts of the people and found immediate acceptance. The reticent dignity that she had maintained all through the vicissitudes of her noble life finds its voice today that overwhelms us by its truth.

Her husband Jawaharlal has his undoubted right to the throne of Young India. His is a majestic character. Unflinching is his patient determination and indomitable his courage, but what raises him far above his fellows is his unwavering adherence to moral integrity and intellectual honesty. He has kept unusually

high the standard of purity in the midst of political turmoils, where deceptions of all kinds, including that of one's self, run rampant. He has never fought shy of truth when it was dangerous, nor made alliance with falsehood when it would be convenient. His brilliant intellect has ever turned away in outspoken disgust from the dishonourable path of policies, where success is as easy as it is mean. This lofty ideal of truth is Jawaharlal's greatest contribution in his fight for freedom.

And in all this he had his fitting partner in his wife. She also like her husband had the heroic calmness that could endure in silence cruel attacks of an adverse fate, and never surrendered to the temptation of an easy escape by playing false to her ideal. This rare quality of *tapasya* has won for her a permanent seat by the side of her husband, the seat that was hers during her life.

Through the perspective of the distant past famous heroines could appear in their complete majesty in the luminous horizon of history. Time has not made Kamala Nehru so remote yet. She is still within the boundaries of the near present where things that are significant get inextricably mixed up with those of no moment. In spite of this drawback she appears to us with a glory that has an epic quality—a quality which she shares with her husband.

Today is the day of our *holi* festival, the festival of Spring. In the midst of the fallen and sere leaves, Nature is making preparations to mark the death-triumphing entry of a new life,

to which the newly sprouted leaves bring their offerings of joy. On this occasion it will be meet to associate the stirring of new life in the nation with that of the Spring-time. And Jawaharlal is the *Rituraj* representing the season of youth and triumphant joy, of an invincible spirit of fight and uncompromising loyalty to the cause of freedom. Kamala Nehru has also contributed to the splendour of the new National life of India her own

sweetness that is magnificent in its vigour of renunciation, her great woman's spirit which only can ultimately crown our achievements.

It is for us to realize today that on the swift moving canvas of the present days, she has left an impression of herself which is for all times. How could we then entertain an unpropitious sense of loss when her undying spirit is always with us ?

## The Annual Sports.

The following is the list of the successful competitors in the last annual sports with their respective places in the events.

### (Junior Boys & Girls)

(Morning 7 to 10 A. M.)

#### 1. 100 Yds. Flat Race (School B)

1st—Vemula Satyanarayan Time 12 2/5 Secs.  
2nd—Chittaranjan Ghosh  
3rd—Girdharilal Lala

#### 2. 50 Yds. Flat Race (Girls B)

1st—Rebarani Guha Time 7 1/2 Seconds.  
2nd—Manjula Banerjee  
3rd—Aruna Mazumdar

#### 3. 50 Yds. Flat Race (Girls C)

1st—Golap Kumari Srivastava Time 7 1/2 seconds  
2nd—Menaka Ganguly  
3rd—Sunity Kumari

#### 4. 50 Yds. Flat Race (Children)

1st—Shibnath Guha Time 7 1/2 seconds  
2nd—Sista Venkatrao  
3rd—Sunil Banerjee

#### 5. 50 Yds Flat Race (Children)

1st—Nihar Aich—Time 7 1/2 Seconds.  
2nd—Santipriya Roy  
3rd—Sukumar Mitra

#### 6. Long Jump (School B)

1st—Girdharilal Lala Distance 12 ft.  
2nd—Sharanprosad Baghel 11 ft. 7 1/2 in.  
3rd—Chittaranjan Ghosh 11 ft. 4 in.

#### 7. Long Jump (Children)

1st—Nihar Aich 11 ft. 4 1/2 inches.  
2nd—Shibnath Guha 10 ft. 6 in.  
3rd—Sista Venkatrao 10 ft. 5 in.

#### 8. High Jump (School B)

1st—Bijon Krishna Das Height 4 ft.  
2nd—Girdharilal Lala 3 ft. 11 1/2 in.  
3rd—Gourgopal Sinha 3 ft. 9 in.

#### 9. Blindfold Race (Girls) 50 Yds.

1st—Sebarani Maity—Time 12 2/5 Sec.  
2nd—Kusum Kumari Srivastava  
3rd—Manjula Banerjee

#### 10. Blindfold Race (Children)

1st—Anil Kumar Banerjee—7 4/3 Sec.  
2nd—Sunil Kumar Banerjee  
3rd—Muthu

**11. Blindfold Race (Children)**

1st—Shyamalendu Das Gupta—8 2/5 Sec.  
 2nd—Sukumar Mitra  
 3rd—Ranjit Mitra

**12. Kangaroo Race (School B) 50 yds.**

1st—Bijon Krishna Das—17 Sec.  
 2nd—Chittaranjan Ghosh  
 3rd—Sharanprosad Baghel

**13. Kangaroo Race (Children) 50 yds.**

1st—Anil Kumar Banerjee—18 3/5 Sec.  
 2nd—Sunilkumar Banerjee  
 3rd—Subrata Gupta

**14. Kangaroo Race (Children A) 50 yds.**

1st—Sukumar Mitra—18 1/3 Seconds.  
 2nd—Shyamalendu Das Gupta  
 3rd—Nihar Aich

**15. Skipping (Girls)**

1st—Kusum K. Srivastava 3 Min. 40 1/5 sec.  
 2nd—Menaka Ganguly  
 3rd—Madhuri Roy Choudhury

**16. Three-legged Race (School B) 50 yds**

1st—Bijon Krishna Das &  
 Girdharilal Lala—9 Seconds.  
 2nd—Gourgopal Sinha &  
 Sharanprosad Baghel.  
 3rd—Jagatbandhu Krishnan &  
 Samarendra Sinha.

**17. Three-legged Race (Children) 50 yds**

1st—Rabindra Nath Sen &  
 Bijoygopal Ghosh—9 4/5 Seconds.  
 2nd—Sunilkumar Banerjee &  
 Sista Venkatrao  
 3rd—Sukumar Mitra & Ranjit Mitra

**18. Needle Race (Girls) 50 yds.**

1st—Usha Sarkar—22 2/5 Seconds.  
 2nd—Kamala Krishnan  
 3rd—Madhuri Roy Choudhury

**19. Arithmetic Race (Girls)**

1st—Kusumkumari Srivastava

**20. Cock Fight (School B)**

1st—Gourgopal Sinha  
 2nd—Girdharilal Lala

**21. Cock Fight (Children)**

1st—Sunilkumar Banerjee  
 2nd—Shibnath Guha

**22. Arithmetic Race (Boys)**

1st—Sista Venkatrao  
 2nd—Debiprosad Mitra  
 3rd—Shibnath Guha

**23. Pillow Fight (Children)**

1st—Shyamalendu Das Gupta  
 2nd—Sukumar Mitra.

**Seniors (Boys, Girls & Members  
 of the Staff)**

*Afternoon—2 P. M. to 5-30 P. M.*

**1. 100 Yds. Flat Race (Senior)**

1st—Soekoro Time 16 Sec.  
 2nd—Debabrata Some  
 3rd—Tarapada

**2. 100 Yds. Flat Race (School A)**

1st—Annamalai 10 4/5 Sec.  
 2nd—Monoranjan Choudhury  
 3rd—Kantesh Roy

**3. 50 Yds. Flat Race (Girls A)**

1st—Anima Gupta 7 3/5  
 2nd—Kusum Kumari Srivastava  
 3rd—Renuka Aich & Supriya Ghosh

**4. Long Jump (Senior)**

1st—Soekoro Distance 17 ft. 3 1/2 in  
 2nd—Rosely 17ft  
 3rd—Md. Idris 15 ft. 1 in



5. *Long Jump (School A)*

1st—Kantesh Roy	16 ft-4 1/2 in
2nd—Monoranjan Choudhury	16 ft-1 1/2 in
3rd—Annamalai	14 ft-10 in

6. *High Jump (Senior)*

1st—Soekoro	Height 5 ft-3 in.
3rd—Shibdas Mitra	4 ft-11 1/2 in

7. *High Jump (School A)*

1st—Kantesh Roy	4 ft-7 1/2 in
2nd—Monoranjan Choudhury	4 ft-6 in

8. *Pole Jump (Open)*

1st—Soekoro	8 ft-2 in
2nd—Kshitish Roy (Staff)	7 ft.
" Bhavaniprosad Mazumdar	

9. *Orange Race (Girls)*

1st—Renuka Aich
2nd—Manjula Banerjee
3rd—Kusum Kumari Srivastava

10. *Orange Race (Children)*

1st—Rabindranath Sen
2nd—Nirmalendu Das Gupta
3rd—Subrata Gupta

11. *220 Yds. Flat Race (Senior)*

1st—Tarapada	28 Sec.
2nd—Debabrata Some	
3rd—Soekoro	

12. *220 Yds. Flat Race (School A)*

1st—Monoranjan Choudhury
2nd—Annamalai
3rd—Kantesh Roy

13. *Jar Race (Girls) 50 Yds.*

1st—Manjula Banerjee	23 3/5 Sec.
2nd—Kusum Srivastava	
3rd—Menaka Ganguly	

14. *Kangaroo Race (School A) 50 Yds.*

1st—Kantesh Roy	13 3/5 Sec.
2nd—Ankush Bijoy Sen Gupta	
3rd—Suraranjan Choudhury	

15. *Musical Chair (Girls)*

1st—Sukriti Roy
2nd—Kusum Srivastava
3rd—Renuka Aich

16. *440 Yds. Race (Senior)*

1st Soekoro	Time 1 min.-4 Sec
2nd—Tarapada	
3rd—Jyotsna Chakraborty	

17. *440 Yds. Race (School A)*

1st—Monoranjan Choudhury	1 min. 8 Sec.
2nd—Annamalai	
3rd—Kantesh Roy	

18. *Three-legged Race (Senior) 50 Yds.*

1st—Naranarayan Choudhury & Md. Idris	11 2/5 Sec.
2nd—Punyamoy Sen & Kshitish Roy (Staff)	
3rd—Gourchandra & Perumal	

19. *Three-legged Race (School A) 50 Yds.*

1st—Patanjalukil Banerjee & Pashupati Prosad	12 Sec.
2nd—Monoranjan Choudhury & Kantesh Roy	
3rd—Suraranjan Choudhury & Subirmoy Ghosh	

20. *Slow-Cycle Race (Open) 75 Yds.*

No. 1.	No. 2.
1st—Tarapada	Subirmoy Ghosh
2nd—Rabi Choudhury	Suraranjan Choudhury
3rd—Supriya Mukherjee	J. Krishnan.

21. *Relay Race (School, College, Kalabhavana & Staff)*

1st—Kalabhavana
2nd—School
3rd—College

22. *Cock-Fight (School A)*

1st—Kantesh Roy
2nd—Ankush Bijoy Sen Gupta
3rd—Patanjalukil Banerjee

23. *880 Yds. Race (Open)*

1st—Upendra Kumar Das (Staff)
2nd—Tarapada
3rd—Jyotsna Chakraborty.

( Continued from page 74 )

A meeting of the Samsad held on 10th March, at 6 Dwarkanath Tagore Lane, was adjourned to the 17th instant to consider the revised budget estimates of Sriniketan.

...

A batch of Social Science students of the Siksha-Bhavana have gone out camping in the village of Ruppur for carrying on the economic survey of the village as part of their course of study. Sudhindra Chandra Roy of Sriniketan, is in charge of the students, who will stay there for a fortnight from the 12th March.

...

Among the visitors in the month of March, may be mentioned Miss Gladys Owen, a friend and colleague of Miss Muriel Lester, of Kingsley Hall, London, who is travelling round the world, lecturing on International Peace and Fellowship. She came to India in December last after spending a few months in America, Japan and China.

Miss Odette Bruhl, niece of Prof. Levy Bruhl, the eminent French philosopher, visited the Asrama lately. Miss Bruhl is connected with the Musée Guimet of Paris, has edited an illustrated book on Indian Architecture entitled "Aux Indes Santuaires" in collaboration with Prof. Sylvain Levi, and is now deputed by the Paris University to visit the relics of ancient Indian Art for preparing a comparative study of Indian sculpture and architecture. She liked Santiniketan very much and hopes to be able to come next year for a longer stay.

...

Mr. Alexander Janta, the special correspondent in Tokyo of Poland's most leading semi-official paper "Gazeta Polska"

published from Warsaw, came to Calcutta on his way to Japan and met Rabindranath there. He wishes to organise a Tagore Programme for the listeners of the Polish Broadcasting Co. He is an intimate friend of the Polish sculptor, Mr. Szukalski who had made a remarkable bust of the Poet and had presented it to him. The bust is to be seen in the garden at Uttarayan.

...

Dr. S. Stasiaka, Professor of Sanskrit and of Indian Culture in the University of Iowa, Poland, and a prominent member of the Polish Oriental Society, came here in the course of his cultural tour in India for consulting Hindu Pandits on many points of Indian Logic and Philosophy, and for studying the various plastic expressions of Indian Art, specially its iconographical values which struck him most.

...

The passing away of S. Kamini Kumar Chanda, at his Silchar residence, was received in the Asrama with profound sorrow. S. Chanda's great services to the country are too well-known to be recounted here. A congress-man of the old school, he was all his life associated with many public institutions and activities which aimed at helping forward the cause of India. His death is also a personal loss to us since two of his sons are closely connected with the Asrama. Anil Kumar Chanda, his youngest son, is an Adhyapak of the Siksha-Bhavana and the Secretary to Rabindranath. His eldest son Apurba Kumar Chanda, is a member of the Samsad and takes keen personal interest in the welfare of the institution.

We offer our sincerest condolences to the members of the bereaved family.

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# VISVA-BHARATI NEWS

BIRTHDAY NUMBER

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Vol. IV.

MAY AND JUNE 1936

Nos. 11 & 12

I cannot mock thy "Yes" with "No";  
For what is hidden may be of such worth  
As beggars all we know:  
Yet how mine wonders at thy mind:—  
To see schooled man so easy on this earth  
And yet not blind !  
Is it true thy candour weighs  
Long June days,  
Deep clear nights,  
Full tenderness on self-forgetful face,  
All-probing knowledge, art perfection-nigh,  
And aught else that delights  
Poor man's goodwill,  
As being really like a trace  
Left on fingers that have touched,—  
Perhaps half-tried to kill,—  
Some lustrous butterfly?  
Is Psyche so much grander than our  
                                sages vouched  
That all our noblest win of her is like  
A few scales brushed from a cerulean wing?  
Ah, is all evil impotent to strike  
Her blow more damaging  
Than clumsy child adorer gives the fly  
That he admires too much  
To really clutch,  
Although he fain must try?  
And, if he woo,  
Will she even dare much too,  
Hover down to his lips and, like his  
                                rapture returned,  
Enter and home in the brain and the  
                                heart that for her yearned?

( Reprinted from the collected works of T. Sturge Moore).

## A Poem

You have started your journey  
 and I have come to the end.  
 Both of us take our shares  
 in rounding the cycle of days.  
 The daylight is for your work  
 and the joy of comradeship;  
 Mine is the lonesome night  
 and the silent brooding stars.  
 You follow the path on the shore,  
 I drift on the ebbing water,  
 You plan and build your house,  
 the ropes of my tent are torn.  
 Your hoarding grows and grows,  
 mine is ever on the wane,  
 You watch and count your coins,  
 I have nothing to care for.  
 You and I combine  
 in rounding the cycle of days. \*

*Rabindranath Tagore*

\* Translated by the author himself from the original Bengali.

## My Gurudeva

Twentyfive years ago, my whole heart was given to the poet, Rabindranath Tagore, and it has remained with him ever since. He has been my Gurudeva, teaching me to understand and love humanity in the East no less than I had learnt, in earlier years, to love it in the West. By his love and patience he broke down within me the narrow barriers of religious tradition which had confined me before, owing to my birth, upbringing and education. Nothing but a friendship so deep and sincere as his could have effected this. Now looking back, after a quarter of a century, I can say with truth that this friendship has grown stronger as the years have passed and has remained steadfast throughout. It has been a supreme treasure in my life ; the greatest gift which God has given me in human ways.

C. F. Andrews.

Southampton,

March 20, 1936.

## Tagore And Young Siam

(By Chamkad Balankvra.

Balliol College, Oxford)

In the days when Asia was at the height of her civilisation, Siam looked to India for her inspiration. Buddhism was transplanted to the fertile soil of Siam, where it took root and blossomed into the flowers of Siamese culture. A few centuries ago the dynamic force of our civilisation had spent itself ; our people sank deeper and deeper into the slough of taboos and traditions. The critical spirit was lost, and authority was accepted with mechanical obedience.

Even the contact with the West did not shake us out of our age-long slumber, but gradually the awakening came from inside. India, or, to be more precise-Bengal, was with one fling hurled across the dark years of the 'Middle Ages' to the dawn of the Modern Times, lit up by the light of reason.

To an outsider, and particularly a European, Rabindranath Tagore is a mystic saintly poet, out of touch with the modern age and critical of its genuine

achievements. There is nothing further from the truth than that picture of the poet ; not only in his poetry but in his great life of action, Tagore has established the balance between the ancient ideals of the East and this new era of civilisation, which we are all seeking in Asia to-day. He has completely remodelled the Bengali language and made it a vehicle for expressing the most recent developments of thought ; he is the maker of modern India. Under his guidance, India has arrived intellectually at the front rank of modern civilisation. That does not mean that the initiative and achievement which he has already brought can stop, that strenuous efforts have not to be made to lead our humanity to a new synthesis. On the contrary, he has brought the challenge of re-awakening to the whole of Asia.

For a few centuries, Siam has lost touch with India, the source of her inspiration. We have turned to Europe. We have already gone very far in accepting from outside, ignoring the essential need of strengthening the foundations of our civilisation. The time has come, when we should resume our relation with India—when we should discard those alien elements, which cannot be absorbed into the texture of our own civilisation, and develop our own. Through Santiniketan, we hope to carry out our plan.

On the seventy-fifth anniversary of Rabindranath Tagore's birthday, I send him on behalf of Young Siam, our salutations and our wishes for many more years of service to humanity.

## On Rabindranath

### I

#### "AN AMBASSADOR OF PEACE"

*Pages from the Diary of Viscount D' Abernon (Berlin, 1920-26)*

*Berlin, June 3, 1921 :—*

Rabindranath Tagore, the Indian Poet, was here to-day. A beautiful specimen of the apostle, with flowing hair and beard. More impressive in appearance than most of the conceptions of Christ. A slow, smooth, quiet voice, which rather charmed me. He has had a tremendous reception in Scandinavia and Germany. Helen went to one of his readings yesterday, but not only could not get into the room but could hardly get into the street, so great was the crowd.

Tagore says that he has talked with most of the intellectuals here and finds

the German mind looking about for some new philosophy to replace militarism. He appeared surprised when I told him that the Universities—both professors and students—were considered very monarchical and bellicose. His experience with the philosophers had been rather that of weariness with the old pre-war conceptions. He had been greatly impressed by the depth of hatred against the French and by the relative popularity of the English. With some exceptions, all the Germans he had discussed the matter with had expressed confidence in our

generosity and sense of fair play. Even Stinnes had said to him:—"They are a great people, and at heart generous when they are not misled." Tagore had been surprised how little abuse of England he had heard, considering his own nationality and reputation. He gave it as his opinion that the result of the war had been a great coarsening of feeling

throughout Europe, a greater indifference to disorder and to human suffering.

To him all Europe is alike; one European is like another European; our culture and our characteristics are similar: no European realises how much identity there is, nor how small are the divergencies between countries whose main stock-in-trade consists of nationalistic antipathies.

---

## II

### From "My Life of Song"

By Dame Clara Butt.

In India I met three of the most wonderful personalities of that wonderful country, Mrs. Annie Besant, Gandhi, and Sir Rabindranath Tagore. The last named lent me his villa, where he wrote many of those wonderful poems which rank among the great classics of all literature.

I have heard that he sometimes sang and once when he was complimenting me after hearing me sing I said, "But you too are a singer; I should so much like to hear you." He made excuses, deprecating any claim to having a voice, but

said at last, "I have had such pleasure from listening to your wonderful voice, that, since you wish it, I will sing to you."

With me alone for an audience, and without accompaniment of any kind, he then sang two or three songs of his own composition. Rarely have I been so moved by anybody's singing as by that of the stately and venerable poet; he sang with exquisite feeling, and his voice, though quite untrained, had a natural silvery sweetness.

---

*For various reasons, it has been found necessary to publish the May and June numbers together in one issue this year. We commence our fifth year from the July number. Editor.*

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The New Kala-Bhavana Hostel

By Ramkanai Samanta.

## Santiniketan and Sriniketan

Rabindranath returned from his North Indian tour on the evening of the 2nd April from Delhi. The students of the *Chitrangada* party who had accompanied him on the tour also returned with him. He again went to Calcutta on the 8th April and returned on the 15th.

...

The North Indian Tour has been a great success in every way. The performances were greatly appreciated and but for the strain on our students we could have given a few more performances and brought with us more money in aid of the Sangit-Bhavana. We are publishing elsewhere a few press reviews in appreciation of the play.

...

The party visited Patna, Allahabad, Lahore, Delhi and Meerut. Everywhere they were received with great enthusiasm and perfect arrangements were made for their stay by the hosts in the different cities that they visited. We offer our sincere thanks to these friends who have contributed so much indeed to the success of the venture.

...

A number of friends of the Founder-President on coming to know of his worries because of the accumulated debts of Visva-Bharati have very generously presented him with a draft of Rs. 60,000. We express our heart-felt gratitude to these friends for this great service to our Alma-mater.

...

The actual programme of the party is given below :—

16th. March.	Arrival at Patna.
	Performance at the Elphinstone.
17th. "	Performance.
	Public reception to Rabindranath at the Wheeler Senate Hall.
18th. "	Arrival in Allahabad.
19th. "	Performance at the Regent Theatre.
20th. "	Leave Allahabad.
21st. "	Arrival in Lahore.
22nd. "	Performance at the Plaza.
23rd. "	Ditto
24th. "	Leave Lahore.
25th. "	Arrival in Delhi.
	Afternoon Party in honour of Rabindranath by Lala Raghubir Singh.
26th. "	Performance at the Regal Theatre.
27th. "	Ditto.
	Rabindranath visited the Modern School, New Delhi and formally opened the Prayer Hall.
28th. "	Public Address by the citizens of Delhi.
29th. "	Meerut. Performance.
	Address from the Municipality, District Board and the Congress Committee.
30th. "	Reception at the Hindu College, Delhi. A Party by the Bengali Community in New Delhi.
31st. "	Address by the Kavi-Sammelan. Radio Programme.
1st April	Departure from Delhi.

Not a little sensation was created in Delhi by the refusal of the Official Chairman of the Municipal Corporation to present an address to the Poet. The nationalist members of the Corporation led by Messrs. Asaf Ali and Deshabandhu Gupta walked out of the meeting in protest. The grand reception arranged in the Queens Garden on the 28th March was the fitting reply of the people to this silly exhibition of official arrogance. Rabindranath's reply to the public address is published in this issue elsewhere.

...

We gratefully announce the following donations received during the tour:—

Mr. P. R. Das	Rs. 500.
Public Purse at	
Patna	Rs. 1,111.
Dr. S. Ghosal	Rs. 100.
Dr. K. N. Katju	Rs. 500.
Sjt. Shankerlal	Rs. 500.
Secretary, Lala	
Shri Ram Trust	
Society	Rs. 500.
Hindu College,	
Delhi.	Rs. 200.
Commerce College,	
Delhi.	Rs. 51.
City Bengali Club	Rs. 300.
Sjt. Banwari Lal.	Rs. 101.

...

Owing to an outbreak of Small-Pox in the vicinity, the Asrama closed for the summer holidays on the first of April, almost a month before the usual time. The date of re-opening has been fixed on the 22nd June.

...

Dhirendramohan Sen, Adhyaksha Shiksha-Bhavana and Prem Chand Lal, Superintendent, Rural Education Sriniketan have been appointed members of the committee recently set up by the

Government of Bengal to revise the curriculum of the text-books in the primary schools of the province.

...

We offer our congratulations and best wishes to Krishna Kripalani of the Shiksha-Bhavana, and Sreemati Nandita on their marriage which was solemnised at Santiniketan on the 25th April.

## Alumni News

Amulya Charan Sen who was a student in the Vidya-Bhavana for a number of years has just received his doctorate from the University of Hamburg. He has been temporarily appointed a lecturer in Bengali at the Prague University, Czecho-Slovakia.

...

Reuter reports from London, "Mr. U. B. Vaswani, former student of Dr. Tagore's at Santiniketan has been appointed General Secretary for India of the Montessori Movement. He is leaving for India in the middle of March to organise a Montessori Society in Sind."

...

## A Conference of Village Primary School Teachers at Sriniketan.

In co-operation with the Visva-Bharati Central Co-operative Bank, the Bengal Section of the New Education Fellowship and the Sub-Inspector of Schools, Bolpur Circle, a conference of Village Primary School Teachers was held at Sriniketan from the 27th February to the 1st. of March.

The programme covered a wide range of subjects concerning rural education on which lecturers both from Sriniketan and from outside spoke.

Rabindranath had kindly consented to preside over the opening of the conference, but sudden indisposition pre-

vented him from joining the function. He was, however represented by Mr. C. C. Dutta I. C. S. (Retired) Vice-President of Visva-Bharati. Among others who were present at the conference were Rai Bahadur K. C. Roy, Divisional Inspector of Schools, Burdwar, Khan Bahadur Tasadduq Ahmad, Special Officer for Primary Education, Bengal, the District Inspector of Schools, Mr. K. P. Chattopadhyaya, Education Officer, the Calcutta Corporation and S. Rathindranath Tagore, Karma-Sachiva, Visva-Bharati.

There was also an education exhibition held in connection with the conference which represented all the activities of village schools and to which the teachers of the village schools made very valuable contribution. Mrs. Protima Tagore graciously consented to perform the opening ceremony of the exhibition by lighting a lamp, an appropriate symbol of Knowledge dispelling Darkness.

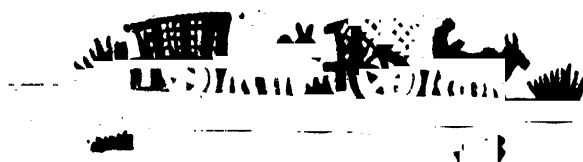
There were over 80 delegates. All arrangements for their food and lodging were made by the Sriniketan authorities. The expenses were met partly from Sriniketan funds and partly from donations from the Central Bank and the New Education Fellowship. The boys of the Siksha-Satra worked as volunteers

day and night and looked after the comforts of the delegates and to all other arrangements which fell on their young shoulders. The Sub-Inspector of Schools, Mr. Sura Chandra Ghose rendered valuable help and co-operated whole-heartedly in making the conference a success.

One of the results of the conference was the organization of an Association of Primary Village School Teachers with a membership subscription of annas four per annum. Efforts will be made to collect small donations from those interested in rural education in order to create a fund from which it may be possible to organise such a conference every year.

It was very gratifying to see people of all shades of political opinion, officials and non-officials meet on a common platform to discuss with the humble village school teachers how to improve the condition of village schools.

On the last day of the conference, the delegates were taken over to Santiniketan where under the guidance of the adhyapakas of Santiniketan, they were shown round the various departments of the institution. They also had the privilege of meeting Rabindranath who gave them his blessings.



## Reply to the Public Address in Delhi

Rabindranath Tagore.

In this busy season when numerous important functions crowd your days, you have against some obvious difficulties, created this opportunity to receive me in behalf of the citizens of Delhi. It is a matter of special gratification to me, because the obstacles have served only to offer emphasis to the sincerity of your love for your poet who by some lucky chance has been able to win recognition for his motherland from some of the proudest peoples of the world. I can only say in a brief sentence that I thank you from my heart.

On occasions like this the thought has often occurred to me that honour is for the dead and love is for the living. When life's reckoning has been made to the last penny, when all expectations have arrived at an inevitable finality, then only may popular honour come to the man who seems to deserve it; let it come after all deductions have been made and all items of merit survived the scrutiny of time, then let it put a last label to the fortunate name giving it a documentary value of some description. Literary honour is like a tombstone with an authoritative inscription, it solemnly tries to keep fixed with its weight a specified seat for the dead whose movements are stopped for ever. But even then how numerous are the cases that have carelessly allowed the stones to crumble and the inscriptions to fade into illegibility in spite of the initial ceremony of a triumphant trumpet blowing.

Once in a far distant time I was young. I remember to have keenly enjoyed in those days any likely prospect of earning reputation from my contemporaries and from others who may gradually fill the auditorium of the future. It takes time for wisdom to ripen and to enable one to realise that in return for any real service rendered, the best gift is not honour but love which is the most precious form of gratitude, which is not a mere repayment of debt but almost a blessing. Honour is burdensome I can assure you but love does not impose any obligations; it is free and therefore it gives freedom. Fortunately in my career as a poet I have often had my reward from my fellow-beings not merely in the shape of loud applause but through a more intimate contact of spiritual nearness. This fact had struck me with a thankful amazement in those great countries of the west where I was necessarily an alien in language and tradition. The only advantage that I possessed was that I did not have to suffer there from the compelling limitations of being nothing better than a mere British subject; whereas I met the people there on the broad platform of common humanity in an unsullied atmosphere of freedom of fellowship. I have felt that they loved me, that I was their comrade, their fellow traveller in the path of life, that they recognised me as their own and they helped me more than themselves by acknowledging my help. During that travel of mine, most memorable in my

life, it came] to me with the force of a revelation the truth of the fundamental unity of man. I decided to cherish this truth in the heart of Santiniketan and in spite of the painful twisting of our hearts' cords through all the tension of unnatural relationship, we have been able to keep open in our institution the channel of intercommunication of hearts, the hearts separated by differing circumstances, racial and historical. I have constantly been helped in this task by the thought that this is the highest ideal of human truth as preached by India when she said '*Atmavat sarva bhuteshu ya pasyati sa pasyati*'. It has strengthened my conviction to know that such ideals carrying eternal and universal value have been established in human history by those *Mahatmas*, the great souls, who never bent their knees to political magnates or votaries of wealth but have often risen from the races of ragged fraternity, obscured by utter indigence, stricken by mailed fists and hounded by wielders of kingly sceptre. And they have yet gloriously survived the evanescent glitter of all power and pomp by centuries of civilisation. Delhi is the one great city which keeps in her ruins and rubbish heaps this lesson about the vastly different values of facts, one of which is represented in the history of those who have offered us the elixir of life everlasting, and the other of those who have the invincible

power to smite us to the dust through all the various mediums of devastation. To-day our salutations are for those great saints, Kabir, Nanak and Dadu, who realised God's love in man's love; while the incessant stream of countless salams laving the foot of the thrones, carrying on its glistening waves the abject humiliation of ages has vanished into the void, and those thrones burst like bubbles. Let us know for certain that the record of our own history of Modern India is also being kept in Time's archives and the names that will ever shine in its pages are some that are hushed today in awesome silence and others execrated by the mighty.

My friends, let me conclude this address by requesting you not to burden me with honour, which so often is heavily padded with a great proportion of unreality, but garland your poet with your love. No more hand-clappings but warm hand-clasping; bring the healing balm of sympathy to alleviate the intolerable weariness of the last few miles of my life's journey. Now when the lonesome toil of nearly forty years of my mature days has approached its end, do not dismiss me off cheaply with promises of memorial meetings when I am no longer amongst you, offer me succour even now when I sorely need it and leave my memorial in my own hands and Time's judgment.

## "CHITRANGADA"

*Extract from*  
*The Statesman, Delhi.*  
*March 27, 1936.*

**Dr. Tagore's Play in New Delhi.**  
**Author on Stage.**

An excellent performance was provided at the Regal Theatre, New Delhi, last night when Dr. Rabindranath Tagore appeared in *Chitrangada* with his troupe of students from the Visva-Bharati.

**Chitrangada** was written by Dr. Tagore and it was a pleasure to see the venerable poet introducing it and interspersing it with readings from the book at heightened moments. Throughout the performance he sat in a corner of the stage watching and feeling with the artistes through whom he expresses his poetry. With his long white flowing beard, dressed in a white robe, he appeared to be a part of the atmosphere created by the music and dances that constituted the performance.

**Chitrangada**, when read, is a piece of impassioned music but on the stage it is a lyrical pageant. The setting was brilliant yet simple; the actors danced to express their love, their sorrow or their joy, but all without extravagance. The orchestra composed of men and women, supplied a background of music both vocal and instrumental, and related the story as the performers danced to express it.

\* \* \* \* \*

Some very impressive periods were when the poet raised the pitch of his mellow flow of words to recite the heroic speech of Arjun or an impassioned one of Chitrangada. With the dance and the orchestra and the expression of the actors' co-ordinating with the author's dramatic

speeches a glorious harmony was created and the almost actionless lyric became dramatic.

In the end the audience all standing, joined in a prayer, sung in chorus by the performers and the show left a memorable impression.

— — —  
*Extract from*  
*"The Leader"*  
*Allahabad.*

*Friday, 20. 3. 36.*

**'Chitrangada' on the Stage.**

**Dr. Tagore's Dance-Drama at the Regent.**

Few will easily forget the two hours at the performance of *Chitrangada* yesterday. The dance-drama was a feast of exquisite beauty. But what simplicity side by side with such artistic skill! The music which formed the vocal background was simple, though rich in the melody. Nor was an elaborate stage-setting required, when the whole drama was vividly expressed in dance. Simple again, but effective was the colour arrangement alike in costumes and light thrown from time to time on the stage in various shades.

But the dance was the thing. Its rhythm, its grace of expression and repose, and its lyrical appeal, brought before the eye the whole theme. It portrayed the emotions; it expressed the whole action. It is not easy to harmonize the soulful expression of the idea with the rhythmic movements of the leg, but we owe this to the genius of Dr. Tagore. A word must also be said about the artists' repose. If the ideal is that the dancer must be lost in his art, with no thought of the outside world much less of the common tricks of

attracting the audience, Dr. Tagore's troupe came up to it. The performance, indeed, was a peep into the beauty and spiritual character of our ancient culture. At Santiniketan is being evolved a new art of dance, a synthesis of traditional forms. Of its excellence, yesterday's performance in the packed hall at the Regent, Allahabad was a proof. It was what only Dr. Tagore could produce.

*Extract from  
The Searchlight, Patna.  
March 18, 1936.*

#### **Staging of Chitrangada.**

#### **Entrancing Music : Wonderful Dancing.**

It was a rare experience to have witnessed the performance of Dr. Tagore's 'Chitrangada' at the Elphinstone Picture House by the students of Santiniketan on Monday evening. It kept the audience spell-bound for two hours by its entrancing music, wonderful dancing and the magic incantation of the verse. One found a refuge in beauty so lavishly provided by the glittering poetry interpreted through music and dancing. The feeling at places was like being carried by the mad waves of music flowing gracefully through the rhythmic movement of the body. The theme was awakening of the sex, the source was mythological, the language was Tagore's and the entire significance of the drama was rendered through the visual language of the dance. While Chitrangada sings of a call from the deep,

prays for the boon of beauty before Madan, dances in ecstasy at her transformation, the movement of the limbs expresses the ideas like the spoken words. The resistance of Arjuna, his surrender, and his recovery from the intoxicating effect of physical beauty represented by the metamorphosed Chitrangada, and his finding himself in spiritual commingling with the real Chitrangada were all symbolically expressed through dancing and the effect was so magical that it will be vibrating for long in the memory of those who were present at the performance. The resurrection of Indian dance which interprets the inner problem of the soul through the movements of the limbs is one of the many contributions that Tagore has made to Indian Renaissance. The training that the students at Santiniketan are receiving in music, art and histrionics was exemplified on the stage with such vividness and beauty that one has no hesitation in saying that Dr. Tagore is raising the art of dancing to the place it deserves and to the place it occupied under a better scheme of things.

Another irresistible charm of the evening was the presence of the Poet on the stage. His picturesque personality gave a flavour to the performance. He did not look like a person, he looked like the personification of the spirit of music and poetry; and his recitation, in slow, subdued and musical tone was an inspiration to the audience.



## A Letter

From Dr. Harry Timbres M. D.  
Sometime Chief Medical Officer,  
Sriniketan.

March 3, 1936.

Dear Gurudev,

I am sending you under separate cover reprints on the Malaria Survey at Sriniketan. The study is rather technical, but nevertheless contains some interesting facts about malaria in that region.

*Anopheles philippinensis* is shown to be the chief carrier of malaria in that district. It may be the only carrier of importance. The only other study on *A. philippinensis* that has been made was by Sur in Central Bengal, but not on such a large number of dissections. We dissected 12,000 of this species, and 98,000 of all species together.

This species is shown definitely to prefer the habitations of man to those of cattle, whereas other species in the region show the reverse characteristic. This is the first time that such preferences have been shown for Indian anophelines, and ought to create considerable interest in malaria circles.

The species is much more readily infected with malaria, that is, is a much more efficient carrier, early in the season (July and August) when it is a comparatively rare mosquito, than later in the season when it is very numerous. This would indicate that intensive distribution of plasmoquine (quinine would not have much effect) during the months of June and July would be an effective means of control.

The species is shown to leave the houses by day and return to them in great numbers late at night. Other species in the district do not exhibit this habit, but remain around the houses during the whole 24 hours. It would seem therefore that most of the infections with malaria take place while people are sleeping rather than in the evening when they are up and about.

This would indicate that an intensive campaign for the use of nets would be very effective in control.

The mosquito breeds *only* in clean tanks on the outskirts of the villages, and not in the dirty tanks that are used for washing or refuse. They breed in the vegetation along the edges of these tanks. Our studies indicate that both as a larva and as an adult, the mosquito is rather delicate. Therefore if the vegetation in the peripheral tanks of the villages were kept cleaned out, this would also help in the control. Doing this just at the beginning of the rains and again in September, which is the month just preceding the greatest density of *A. philippinensis* ought to be sufficient. Oil and Paris Green would also help.

I hope that experiments along the lines suggested may be carried out.

With much love from us all,

Yours,

Harry



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